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Our Father in Heaven. WILLIAM F. WUNSCH . . . 161

Spiritual Consciousness and the Philosophy of the Spirit. PAUL DRESSER 168

"No Protestante" E. M. LAWRENCE GOULD . . 174

The Jewish Church and the Christian. (The Bible as a Whole: Second Series, IV.) H. CLINTON HAY . 186

Ritualism in Relation to Life.
LOUIS G. LANDENBERGER 197

The Practical Value of Abstract Doctrine
T. MOWER MARTIN 211

True Humanism. HORATIO W. DRESSER, PH.D. . 222

Do We Understand Swedenborg? (II.)
WILLIAM MCGEORGE, JR. 231

"The Human Worth of Rigorous Thinking." [A Review.] LEWIS F. HITE 255

Sir Oliver Lodge's "Raymond." [A Review.]
JOHN WHITEHEAD 262

(For Editorial Department see next page)

EDITORIAL DEPARTMENT

Editorials:

Our Country and the War. H. Clinton Hay - - - - - - - 276
Germany's Mistake. Lewis F. Hite - - - - - - - - - - 282
Hell and the Problem of Evil. Lewis F. Hite - - - - - - 284
Special Meeting of the Federal Council of the Churches of Christ in America. B. A. Whittemore - - - - - - - - - - 288
Changes in the Editorial Board. H. Clinton Hay - - - - - 290

Biblical and Doctrinal Studies:

A Message of the New Church. Adolph Roeder - - - - - - 291
What Is Seeing God? Astley H. Guylee - - - - - - - - 295

Current Literature:

Charles Seymour's "Diplomatic Background of the War" - - - 304
H. G. Wells's "What is Coming?" - - - - - - - - - - - 307
Shailer Mathews' "Spiritual Interpretation of History" - - - - 310
Charles Fiske's "Back to Christ" - - - - - - - - - - - 314
Walter Rauschenbusch's "Social Principles of Jesus" - - - - 318

The New-Church Review

The New-Church Review is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

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NEW-CHURCH REVIEW

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OUR FATHER IN HEAVEN.

BY THE REV. WILLIAM F. WUNSCH.

MORE constantly present to Christian heart and mind than any catechism, or any creed, or even any other portion of the Word, is the Lord's Prayer, impressing on us the Divine order of life. Steadily it familiarizes us with the things of God. It ceaselessly sets up the Divine standard over us. Daily it lays the cause of God, in the sweetest terms, to the heart of every disciple, and seeks of him fresh courage, deeper loyalty, initial enlistment. The case is as though the Lord, Who spoke the Prayer, still stood by and voiced His most wistful yearning. The beating of this Prayer in the heart is the knocking at the door which we hear oftenest. In the most intimate field of our aspirations He has sought with this suasive flight of petitions to catch us up to Himself. He has left the Prayer to lay hold for Him on Christian consciousness, and draw all men to Him as the Truth and the Way.

How persuasive and appealing the invocation! "Our Father, Which art in heaven." Suppose we appreciated only what these opening words of direct address contain. We should probably pray the whole Prayer in them. We should realize that here we had the whole goal and standard of life brought before us. For our end and standard in the Christian life is not an abstraction, but a Person. In this lies a vast part of Christianity's power of appeal. And in this warm, direct address of the Prayer are we not invoking

this personal Standard? In our prayer are we not heeding the bidding, "Be ye therefore perfect, even as your Father in heaven is perfect"? With the words of the invocation, Perfection rivets aspiration. Our eyes go up at once to the personal Standard which the whole Prayer maintains aloft. His name is to be hallowed, His kingdom is to be hailed, His will is to be heeded, on earth as in heaven. In the very address of the Prayer, we look warmly and gladly to the great Christian Standard, our Father, Which is in heaven.

What that shall be worthily said shall we say of this swiftly sped address which, when prayed, must take us straight into the Divine presence? It provokes no questions about Who it is we address. It assumes that we turn to the One Supreme Divine. But how? Not Whom do we address, but how do we address Him to Whom we all pray? How do we bear ourselves before Him? In what spirit, by what title do we call on Him? Is there anything in His nature or in our necessities which suggests this mode of address above all others? The Lord represented the manner of the whole Prayer to be different from that of the prayers current at the time. Is the new manner to be predicated, too, of the invocation? Does it face us so, that the Divine standard is more plainly descried, the Divine ear more closely inclined to us? What is the Christian significance of a mode of address which, for that matter, in its literal form, the Jew used too?

The invocation immediately gives the heart a great confidence in approaching God. A God that is Father to us hears our prayer. He regards us tenderly. He is no unrelated, unfeeling, dread Being. We may come to Him with confidence in His well-wishes toward us. He is "the Father of mercies," "the God of all comfort." He is the original of the father in the parable of the prodigal son. All our wants are in His knowledge and under His care. For He is at once He from Whom we draw the breath of our physical being, and the Author of our highest well-being, our re-birth into His kingdom. He is the Father of our Lord Jesus Christ, or the Father revealed in Jesus

Christ, careful individually of us, numbering our hairs, feeding the fowls of the air, clothing the short-lived lily in glory, how much more us! "Fear ye not therefore." The invocation of the Prayer manifests this assurance; fear there is none in it. It is filled full with the truth of all this heartening teaching of the Christ. It is warm, and confident, and hearty. "Our Father, Which art in heaven."

But if He is no Being the heart need dread, He is none either before Whom the mind need shrink. He is tender; He is comprehensible, too. He is our Father Who is in the heavens. He is known there. He is manifested in the heavenly life. He is no awful Infinite simply, beyond human knowing. He is the manifest Deity of the heavens, where His name is hallowed, His kingdom brought about, and His will done. In the heavenly life He is manifested. The pure in heart shall see God. To this manifested God and Lord the Prayer raises our eyes.

Of course the Divine recedes from our thought, too, and in the distance becomes unknown and unknowable. It transcends every possible idea of ours. Of the Father Himself the Lord tells us, "Ye have neither heard His voice at any time, nor seen His shape" (John v, 37). In His clear infinity He "cannot be approached either by faith or love." "The Divine itself," so far above our apprehension is it, naturally "cannot be worshipped" (Arcana Cœlestia, n. 8328). God, so thought of, is Father still, but as He is, not in the heavens, but above the heavens. The heaven and heaven of heavens do not contain Him. He sets His glory above the heavens. Deity unseen, unheard there is, with Whom communion, direct, and thoughtful, there can be none.

But not to the Father thus unknown in the recesses of His own infinite being does the Lord's Prayer raise our eyes, not to the Father above the heavens but to the Father in the heavens. God manifested it is that we address, not only thinkable, but for a fact apprehended, and effectually, by countless multitudes of men and women. The Divine in loving self-adaptation also extends down within the range

of human apprehension, susceptible of thought and faith and of re-embodiment in human love. Here we have the Divine, not as He is in Himself, but as He issues abroad upon the minds and hearts of regenerating men. As against the Divine itself the Doctrines of the Church name this manifested and manifesting Divine the Divine Human. God has ever been thus manifest. And only so has He ever been manifest, never as He is in Himself. Appearing in Old Testament days He did so by specific, limited embodiments in angels of this Divine Human in the heavens. All the Fatherly leading which Jehovah extended to Israel was of this order. It was promised them, "Mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites and the Jebusites." Else, "no man hath seen God at any time." None other God than God so manifest or under this Divine human aspect have the heavens themselves ever known, nor will they ever; a noble anthropomorphism inevitably forms every idea of Him. But so they have known God clearly and definitely, as the evident source of all things, as their own Preserver and Upbringer, as their steadfast Friend and gracious Savior, as the Author of their re-birth, so as their Father. God under this Divine Human aspect is the Father in heaven. He is the Divine within the reach of human apprehension, within the range of effectual human worship, within the possible bounds of human emulation. When we realize that it was God under this apprehensible aspect that the Lord always had in mind when, as He did frequently, He used the phrase "the Father in heaven," the seeming extravagance falls away from His bidding, "Be ye therefore perfect as your Father in heaven is perfect." Not "have Me in My inscrutable Being and unseen perfection for standard, but Me as the angels and the heavens apprehend Me, and all the saints of the spiritual life; strive after this perfection." And to this bidding the human soul has always taken the heart to respond, "Thou art my Lord; my goodness extendeth not to Thee, but to the saints that are in the earth, and to the excellent, in whom

is all my delight" (Psalm xvi, 2). Indivisible as the Divine is, there are perfectly sharp distinctions in it, none plainer than this into the Divine itself and the Divine Human, the Divine as it is in itself and the Divine as it comes within the range of human re-action to it, the Divine above the heavens, and the Divine in the heavens. Gracious condescension, helpful accommodation, we are to raise our eyes and lift our aspirations to our Father manifest in the heavens, known in the heavenly life.

Ah, but even so, we may be ready to exclaim, the Heavenly Father is none too clear to our view. Your "Divine Human," your "God as He comes within the range of our re-action to Him and understanding of Him" is still no definite image! It was when the world was staggering in this blindness, when the world no longer in thought and life could reproduce the image of God, when there was no man, that One came to restore the image of the Divine, and to restore it in Himself. He was to become the lighted Way to the Father. He was all the Divine as it lay abroad upon the hearts and minds of men, not temporarily focussed now in a finite angel, but incarnated in a body of flesh and blood fathered by it. And this embodiment, this Jesus Christ, disclosing to men the Father in heaven, did so by extending the Divine on down into the lowest faculties of our re-action to it, definitely and tangibly to the thought of reason here and the power of imagination revealing God. The Divine Human, the perfect comprehension and exhibition of the Divine in the human, to which all the heavens will only be progressing to all eternity, He attained to in His brief life on earth, as the only-begotten of the Father. At length rising with the whole glorified body of this perfect human life, He is now and evermore is the permanent declaration to us of the Father in heaven. In Him, Jesus Christ, risen, the lineaments of the Father are plain and easily beloved. The Heavenly Father could not be more definitely beheld than in Christ's unstinted love, His understanding of men, His prescience of our needs, His sympathy with our struggles, His standards of meekness, loyalty

and service. It is a clear and familiar image the Father in heaven bears. Looking on Christ our Lord and Savior we behold our Heavenly Father. The Infinite is Infinite and incomprehensible still; the material phase of the Christ's life has passed away; but the Divine as it issues into human lives, finding lodgement to a degree with them, found incarnation, literal and without measure, in a human life of its own, and extending itself by the divinizing of the life into the sphere of our natural imagination and reason, out of our darkness here gave us clearly to behold the dear and never so familiar face of our Father in heaven. "He that hath seen Me, hath seen the Father." The Father of Jesus Christ, the Father revealed to us in the words and life and the risen Person of Christ, is the perfectly definite Deity to whom we lift the petitions of the Lord's Prayer.

The request of the disciples for a wholly Christian prayer was inspired—it is a beautiful circumstance—by the sight of the Lord Himself engaged in prayer. "It came to pass," says Luke (xi, 1), "that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray." There followed the inimitable Lord's Prayer. The disciples no doubt saw (as they had done often before) that the Lord had an access to God in prayer such as they much desired. It was obvious that He knew the Father. Naturally for day by day He was becoming more and more fully One with the Father. He was that Divine Human which underlies the heavens, now filling without restriction, to the making of it Divine, a human life of its own. He comprehended the Father in Him. The Father was in Him as tenderness is in its utterance; He in the Father as the uttered tenderness is in the heart still. He was the Way of communication. No man comes to the Infinite Father save by Him; the disciples saw that by Him they could. Would He, in His knowledge of the way from being the very embodiment of it, teach them to pray? And He began the prayer saying, "Our Father, Which art in heaven."

So the invocation of this great Prayer gives Christian

prayer its definite mode of address, its Object of thought and desire. It raises our eyes to the Father in heaven, or God apprehensible, the constant subject of the Master's teaching, the constant revelation of every act of His, the very soul of His own glorified Person. We cannot read our Gospel, we cannot look on the Master, without the clearer appearing to us in it and in Him of the lovely lineaments of the Father in heaven. Here is our one definite personal Object of prayer, tangible to desire, plain to thought. By its occasion and by its substance the warm and tender address of the Master's prayer teaches us our mode of approach to the God of our lives. Not so much Who He is, in distinction from any possible other; for all hearts, sincere and really at prayer, are caught up to the one Infinite Being; but how we shall address the one God of our life, so that our invocation shall not be sightless, so that rather it shall bring before us a clearly beheld and beloved and stirring image, so that it will put us in reforming and regenerating communion with the great Personal Standard of our spiritual life, so that it shall be Christian. It will be all this if it is the invocation of "Our Father who is in heaven." Then we shall come confidently, realizing how He is bent upon us in tender love. Then we shall approach Him clear-sightedly, knowing Him as He has been manifested, and can be ever more plainly manifested to us. "After this manner therefore pray ye," whose approach to God would be as clear and confident and regenerating as Christian privilege can make it—"Our Father, Which art in heaven."

WILLIAM F. WUNSCH.

SPIRITUAL CONSCIOUSNESS AND THE PHILOSOPHY OF THE SPIRIT.

By the Rev. Paul Dresser.

THERE are in general three kinds of philosophy: that which is devised of sense experience, that which is conceived of human reason, and that which is revealed to the spiritual consciousness. The first of these draws its inspiration from natural facts and has its fruition in some form of materialism. The second is concerned with the products of the intellect and has its fruition in the varieties of idealism. The third is inspired by experience of God and has its fruition in the realization of God.

The sensuous and intellectual philosophies are self-limited, because ego-centric. Spiritual philosophy, on the other hand, is capable of infinite development, for it is in and of The Universal. The ego-centric philosophies constitute that wisdom of man which is foolishness with God, while true spiritual philosophy is the wisdom of God which is foolishness with man.

The philosophy of the spirit seems like foolishness to him who has not evolved beyond the intellectual, for the reason that its relations are not the relations of technical logic or of mechanical law. Its relations are those of the Love and Wisdom of God-Man. The Divine Man is the Universal One,—He is in all, through all, and is the Life of all,—nevertheless, those who have not developed out of ego-centric thought are as yet unconscious of Him.

The philosophy of the spirit has its fruition in no theories, in no mere idealism however true in itself, but in the realization of God. It is the purpose of this paper briefly to hint at the means whereby the philosophy of the spirit is built up, and the means by which it attains its high end.

As the experience of the sense plane is with natural facts

and the experience of the intellectual is with what is called logic, so the experience of the spiritual plane is with God and with that which is of God in the spiritual universe. This experience of God and the Divine Order may be designated *spiritual consciousness.*

Spiritual consciousness, that activity of the mind which is God-centric, is all-inclusive, that is, it includes as subordinate elements the orderly activity of reason and sense. In the sunshine of the Divine presence, seeing by the light of Divine Truth and feeling the warmth of Divine Love, all things are made new. The fact is revealed that the spiritual is the real; that in God we live, move and have our being; that man is first, last, and always a spiritual being, exerting at all times a spiritual power, lower or higher; and that the difference between the lower and the higher is a question simply of the degree in which one realizes the fact that he is a spiritual being.

A man's life is according to his consciousness: God-like if he is conscious of God; selfish if his consciousness is limited to self. The life which is conscious of God is to that extent one with God, and in that oneness is the secret of strength, yea, of every power, spiritual, intellectual, moral, civil, physical, and necessarily also the secret of boundless growth and development. For, as stated before, the God-centric consciousness is the all-inclusive, all-qualifying activity of the human soul. The intellectual, moral, civil and physical acts of the God-conscious soul may appear the same as those of the man who lives from a lower plane, but in substance, in power, and in effect they are as different as white differs from black, as brotherhood differs from selfishness, as God differs from man. "For my thoughts are not your thoughts," saith the Lord, "neither are your ways my ways."

The supreme illustrations of the power of spiritual consciousness are found of course in the life of Jesus. Jesus is Divine Man, but He is also *human* man like ourselves, and the means whereby in His earth life He is without sin though in all points tempted like as we are, are the means

for us as well, since it is for us that He lives that life. Knowing this, we can see in every emotion, thought, and act of the human Jesus the model for our guidance. And the human Jesus is not hard to find. Every act of the Incarnation, whether human or Divine, whether finite in essence or Infinite in scope, was an act chosen and executed by that humanity of Jesus which is like ours. Therein lies both the efficacy and the meaning of the Incarnation, that it is from first to last and in every detail the subservience of the ego-centric consciousness to the consciousness of God, and thus to the will of God.

Hear, then, the human Jesus speak, "As the Father knoweth me, even so know I the Father" (John x, 15). "I do nothing of myself; but as my Father hath taught me I speak these things. And he that hath sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John viii, 28-9). "O Righteous Father, the world hath not known thee, but I have known thee" (John xvii, 25). "I have manifested thy name to the men which thou gavest me out of the world" (John xvii, 6).

It is apparent from these statements by what means Jesus lived the perfect life: He knew the Father, and because of such knowledge could not but choose the Father utterly, in contrast with self. Consciousness, with Him as with us, is the determinant of life. We have it from His lips in that last great prayer in the Gospel of John: "This is life eternal, that they might know thee, the only true God," and, as the perfect embodiment of that spiritual consciousness, He adds, "and Jesus Christ whom thou hast sent."

The means whereby the Divine work of the redemption was done, the healing of the sick, the casting out of devils, raising the dead, stilling the tempest, the revealing and sending forth of the very Love, Wisdom, and Power of the Almighty God, are precisely the means whereby the Father can manifest through every life.* "As thou (Father) hast

* This is not to say that the Incarnation is duplicated in us; but that the means whereby the man Jesus, conceived of the Heavenly Father, became the Divine Lord Jesus, are the same means by

sent me into the world, even so have I also sent them into the world." As in our finite way we come to experience this living knowledge of God, life becomes warm and luminous with a new fire, and we begin to understand and to experience a long lost and little known Christian power. "These signs shall follow them that believe [that have the living consciousness of God], in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them" (Mark xvi, 17, 18).

Who has experienced the fulfillment of these promises? We know that these are not the over-enthusiasms of a visionary, but a calm declaration of our true and normal powers, uttered by Him who Himself has them and who will bestow them. How many with faith in the Divine promises have sought to take the Kingdom of Heaven by storm, have struggled to attain to higher levels, cleaner life or greater accomplishment by sheer force of determination, saying, "I will, I will, I will," with increasing vehemence, only to find that their last state was no better than their first; and to come in the end to perplexity and discouragement. When will men learn that water can rise only to its own level, that development is not achieved by effort of will or struggle, by insistence or compulsion? By such means we only block the way with ego and create confusion. Life is governed by consciousness. In so far as we are conscious of life, we may have life. If consciousness is limited to sense, the life will be a sense life; if consciousness extends to the reason, the life will be sense-rational; if consciousness extends to the spirit, the life will be spiritualized.

Consciousness is the cause of freedom, and the measure of freedom is the limit of life. If we would develop the life, we must work not to burst our bonds but to change that which determines the bonds. "Not by might nor by power, but by my spirit saith the Lord of Hosts."

We are today at a crisis in the history of the world. We

which we, conceived of human fathers, become regenerate. We are not potential Christs.

are at a parting of the ways which for all we know may be the crucial moment for the future race on this earth. The world faces the collapse of its intellectual philosophies, the shattering of its cherished idealisms, the breakdown of every man-made system and device in which it has put its trust. The disease has gone so far it cannot be arrested; it would be unwise to arrest it if such were possible, for nothing would be gained. Like the Prodigal Son wasting his substance in the far country, the riotous living must run its course until the world is brought to its knees and is ready to cry out, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son."

When that time comes—and we know not how soon it may be—where will be the temple of the Living God on this earth? Where will be the refuge for the humbled? When the Son of Man cometh shall He find faith on the earth? That faith which is not of the senses, not of the intellect, which is not of tradition nor of doctrine, but that living knowledge of God which is *the consciousness of God*. That intimacy with the Divine which is like that of the Master, which is hid with Christ in God. That God-inspired life which is sent into the world as the man Jesus was sent into the world, which takes upon itself the program of the Universal God: to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.

It may seem that all this is a preaching of religion rather than an exposition of the philosophy of the Spirit, but the philosophy of the Spirit exists not for itself but for the love of God and man, for that fulfillment of the Divine purposes which is the realization of God and of the Kingdom of God on earth. True philosophy leads to that knowledge of God which is efficacy and power, *spiritual* power, for it is to the end that we may manifest the Divine.

There is a power of which the world knows nothing, of which the Christian Church up to the present knows nothing, which is not yet proclaimed by pulpit or press, which is not yet whispered in the gatherings of pacifists or non-resistants,

a power which is applicable to the crises, national and international, which the world is trying to meet and solve with brute force and with logic, a power which is adequate to prevail against the rulers of the darkness of this world, against the wickedness of high places, against all evil howsoever aggressive,—it is the power of the spiritual consciousness, which, rising above all perplexity, doubt, and conjecture, above all fear, hesitancy, and weakness, *above the phantasies of the ego-centric mind,* is able to act with the authority of the Divine, as did the man Jesus when He drove the money-changers from the temple, when He said, "Get thee behind me, Satan," when He said, "Lazarus, come forth." That which empowered the man Jesus, and which in the end enabled the *Divine* Jesus to say, "All power is given unto me in heaven and on earth," will empower us also,—the subservience of the ego-centric consciousness to the consciousness of God. "The Father that dwelleth in me, He doeth the works."

The forces of the ego-centric have their place, and a most important place. Physical and intellectual forces, as such, are created by the same Lord who creates the forces of the Spirit. In the given case, the question is not whether the lower forces are to be used; the question is whether the individual or the nation is capable of using, and *is* using, the Power of the Spirit. When we suffer ourselves to become the instruments of the Spirit, the lower powers are controlled and directed by the Spirit. What the Spirit wills shall be done, and what is done shall prevail. What prevails in the sight of God prevails by His Spirit and is the eternal Divine Truth. Justice in our nation, or justice between one nation and another, will never be established or even protected by brute force. Physical force, controlled by the Spirit, will have a part to play, but the physical controlled by the Spirit is a different thing from the physical alone. It is the Spirit that conquereth, the Spirit working through the conscious and willing instrumentality of men.

Where are the men who will stand where Jesus stood!

PAUL DRESSER.

"NO PROTESTANTE."

By the Rev. E. M. Lawrence Gould

THESE words—which mean, "Not Protestant"—are said to be employed by Dr. L. E. Calleja as a subtitle in the advertising of his New-Church missionary work in Mexico. "The New Church, Not Protestant"—so runs the heading. Its object is, of course, to meet and overcome the prejudice which is naturally felt in a Catholic country against the Protestant church as such; and more especially to lead the people to feel that there is being offered them a religion which seeks, not chiefly to condemn and to tear down the worship of their fathers, but to set up in place of it something that is essentially new and better. At the last meeting of Convention, the Rev. G. G. Pulsford, who has done such good missionary work among the Mexicans in Texas, told me that he had found it useful in his work with them to take a similar position—even (if I remember correctly) to go so far as to say that the New Church is the true Catholic church. He felt that the old Catholic prejudice against the Protestant church, based upon centuries of bitterness and persecution on both sides, and the persistent tendency of the New Church to act as if it were a Protestant sect, were the great barriers against the fulfilment of the promise made in our doctrines that, "the Roman Catholics can be introduced into the New Jerusalem more easily than the Reformed" ("Brief Exposition," n. 108).

For my part, I am quite convinced that these two gentlemen are right. The New Church is not Protestant, at least in any ordinary acceptation of the term. It does, indeed, protest against existing errors, but it does not make opposition to the errors of the Roman Catholic Church the starting point of its existence. It does not, like the Protestant

church, seek to set up once more the Christian religion of the Apostolic Age. Rather, it is a new Christianity, standing to the old in the same relation in which that stood to Judaism. It proclaims a New Dispensation—a new revelation of the Divine Truth to men. And in the degree in which our body regards itself, or lets itself be regarded by the world, as a mere Protestant denomination, it is not only shutting itself off with prejudicial barriers from a great missionary opportunity, but laying aside its own true character and mission.

I am not seeking to belittle the merits or the achievements of the Protestant church. The Reformation took place under the Divine Providence, and it did for mankind the inestimable service of restoring the Bible to the people. Had it not been for that, the Lord could not have come into the world. But on the other hand, the Church which gave the Bible back to men almost destroyed its usefulness to them by teaching the pernicious doctrine of salvation by faith alone. And the same Church is now endeavoring to take the Bible away again by teaching that it is not, in any distinctive sense, the Word of God.

Again, the Roman Catholic Church of Swedenborg's day was so corrupt in doctrine and in usage that he said of it that it was not a religion at all, but only a "religiosity." Its hierarchical system earned and received his strongest condemnation. But on the other hand, if, as he says, its people come more readily than Protestants into the New Jerusalem, there must be something in it which is useful in preserving them in that condition. Indeed, the very fact that the Lord has so long permitted it to exist and grow shows that it cannot be wholly bad.

The fact is that there is good and bad in Catholic and Protestant church alike, and that the New Church should ally herself with neither, but should try to learn all and to get all she can from both. Most New-Church people will, I think, agree to this; and there will certainly be many who will say that this is just the position which the Church has always taken. It is on that point, as it seems to me, that

we have need for serious self-questioning. The great majority of us either were born Protestant or come of Protestant ancestry. Our friends outside the Church are Protestants. The communities in which the New Church has grown up are Protestant communities. Are we not, then, quite likely to be a great deal more Protestant than we realize? May there not be in our habitual point of view a Protestant bias which prevents, and has prevented, us from grasping New-Church truth impartially and fully? Shall we not grow to be better New-Churchmen in the degree in which we really grasp the fact that the New Church is *"No Protestante"?* These are the questions which it is the intention of this paper to discuss.

Now just what do we mean by talking of a "Protestant bias" in our New-Church thinking? The Protestant church, as we have seen, and as its very name implies, began as a reaction against Roman Catholic abuses. That these abuses were extremely grave, I would not even seem to question. But as a result of this reaction there sprang up, almost inevitably, among the Protestant peoples a deep hatred, not merely of the Catholic Church, but of all things for which it stood. The mere fact that a custom or belief was of Catholic origin was sufficient to condemn it without further consideration. An example of this may be seen in the Puritan objection to the observance of Christmas Day, because it was originally a Catholic festival.

Now if the Catholic Church had been entirely evil in all its teaching and practice, such a point of view could not have done any harm. But as a matter of fact it was not, and could not have been, or the Lord would not have allowed it to exist. It was, in point of fact, the greatly perverted relic of what was once a real church—real Christianity—and its false doctrines were and are for the most part truths, distorted, exaggerated, and misapplied. Consequently when the Protestant church rejected Catholic teaching *in toto* it rejected many important truths, and fell, quite frequently, into as grievous errors as its predecessor, through taking an extreme position on the opposite side.

The Catholic Church had taught, for instance, that good works are essential to salvation, but had wrongly defined good works as acts of merely external piety and benevolence. Protestantism, in seeking to avoid this error, fell into the worse one of the doctrine that a man is saved by faith alone.

When the New Church came into being as an organization, it was formed by Protestant people, who brought with them a full share of Protestant prejudice. In consequence, its doctrines were, and for the most part have always been, interpreted with a strong Protestant bias; and many important principles have been more or less distorted or overlooked, for no other reason than they seemed to savor of Catholicism. This, as it seems to me, has led not only to a hampering of the Church's usefulness, but to a narrowing of her vision, which the time has come to study and to correct.

Take, for example, the opposition which has always existed in the New Church to what is known as "ritualism" in any form. I cannot find that there is any basis for this opposition in the New-Church doctrines. On the contrary, it has been shown repeatedly—and it was shown conclusively in the article by the Rev. L. E. Wethey in the last October issue of this REVIEW—that what the doctrines mean by the "external worship" which they teach us is essential to the religious life is precisely what we know as "ritualistic" worship. I cannot even find that the doctrines anywhere condemn the *forms* of worship of the Catholic Church, except in one or two such instances as the division of the Sacrament. What is condemned about them is that they are an external worship in which there is no internal—an error against which the New Church certainly cannot be too much on her guard. But to condemn all ritualism simply because it has been and may still be subject to abuse is to adopt a principle upon which we could as well condemn friendship, marriage, even religion itself.

There is another phase of this matter which is worthy of consideration. The whole spirit of Protestantism, as we

know, is a development of the idea of salvation by faith alone. Naturally the whole mass of ritualistic forms, appealing first of all to the emotions, were repugnant to this spirit, and the typically Protestant service (in the Calvinistic churches most of all) became a coldly intellectual thing. People went to church, as they said and still say quite frankly, "to hear Mr. So-and-So." But surely that is not the kind of church-going that we want in the New Church. Let us not be so narrowly, so wrongly, Protestant. Rather, with all we know of the great value of external worship, with our understanding of what outward acts may symbolize and represent, let us go forward with the work of giving to the world a worship in which thought and feeling may be equally inspired and fed. Let us not fear to add to our worship whatever, whether by its intrinsic value or by the power of hallowed association, will make it beautiful and significant for all mankind.

Another way in which the Protestant bias has made itself felt in the New Church is in the attitude of the layman toward the minister. There is no doubt that when it arrogated to itself the power to open and to close the gates of heaven, the Catholic priesthood, as an organization, became guilty of one of the most fearful and blasphemous crimes of all the ages. The Protestant church, quite rightly, repudiated this assumption altogether.

Unfortunately, however, it repudiated also the true teaching—which indeed had been forced into the service of the hierarchy—that the office of the priesthood is a thing distinct from the individual who may happen to fill it. Because the Catholics had said that a bad man, once he has been ordained, is just as much a priest as is a good one, Protestantism took the stand that a man must be of exceptional goodness before he is fit to be a minister. Because one party had adored the office, their opponents gave as wrong a veneration to the man.

In fact, I think that the whole typically Protestant attitude toward the minister is such as almost inevitably to lead him to be either an inhuman being or a hypocrite. He is

not supposed to enter the ministry unless he has had a "call" —a thing which in itself sets him apart from other men. And having entered it, he is supposed to be a "model to the community"—than which I can imagine no more spiritually dangerous position for a sinful mortal to be placed in. He is expected to be free from ordinary human weaknesses, and on all occasions to present to the world the appearance of one who is engrossed in spiritual things. There are few men, however well-intentioned, who can live up to these expectations—upon which, be it remembered, even the food and clothing of their families depend—without some measure of conscious or unconscious insincerity; and it is because men cannot but have felt this insincerity that today the ministry is one of the most despised professions in the world.

Moreover, such an attitude toward the minister is quite as bad for his congregation as it is for him. Expecting of him what is beyond the power of an ordinary man, they either despise him if they think he has failed, or, if he seems to them to have succeeded, feel for him a personal loyalty and veneration such as it is not right for any human being to cherish toward another. We have had both alternatives in the New Church, for we have been very far from realizing yet the truth about the minister.

This truth is perfectly expressed in the angel's words to John in the Apocalypse: "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: *for I am thy fellow-servant*" (Revelation xxii, 8-9). The minister personally is and should be no different from any honest, God-fearing man. It is not because he is better and wiser than other men that he is able to preach to them, but because he has made a special study of the truth of heaven as a part of his daily work. He is not personally worthy to be the Lord's representative in the administration of the Sacrament, but can properly do so only because he happens to have been set apart for the priestly office. In the performance of his duties, he has especial Divine assist-

ance; but so has a physician, a professor, a day laborer. Respect and deference are due to his office, not to himself; for the office is quite separate from the man, although no man should be allowed to fill it who is not both qualified by training and possessed of an honest desire to do his duty to the best of his ability.

But the "Protestant bias" in the New Church has manifested itself, not only in such practical matters as the attitude toward ritual and toward the ministry, but also in more spiritual and deeper things. In the degree in which men think of faith as the chief factor in religion, they are apt to think of God as a mere object of faith—in other words, as an intellectual concept, an abstraction. Once more, this has been true especially of the Calvinistic and Puritanical churches, out of which has grown the modern Unitarian system in which God becomes the ruling principle of the universe, and nothing more. In part because of this influence, and in part because of the outward form of some of the statements in our doctrines, the New Church has often tended to a somewhat similar view. We are too apt to think of the Lord as the Divine Love and Wisdom, rather than as the human Savior, Jesus Christ. We need to make His life on earth more real, to learn to think of Him as definitely personal; and in so doing we can scarcely do better than to adapt, as we have partly done, to our own use such Catholic observances as those of the so-called Christian Year. If these things help us, as they have helped so many millions of mankind, to feel the Incarnation as a real and vivid thing, we shall do wrong to shun them merely on account of whence they come.

Again, I am quite sure that Protestant prejudice has been a factor in the various disturbances which the New Church has felt over the teaching of the second part of "Conjugial Love." The Roman Catholic Church not only taught the doctrine of degrees of evil, but developed from it what amounted to the palliation of the "venial sins." In opposition to this, Protestant theology set up the teaching that all sin is equal in enormity; and to this day it is extremely

difficult for the Protestant mind to realize that we can say that one sin is less serious than another, without thereby excusing what is evil. Is not this one reason for the opposition which has been felt to Swedenborg's teaching of the relative gravity of various disorderly conditions? Yet in point of fact, in making distinctions between various degrees of evil, the New-Church doctrines only follow the example of human common sense and of the common law. Only to the mind with a pronouncedly Protestant bias can there be any appearance of palliation in them.

Asceticism, or the doctrine that a man may acquire spiritual merit by denying himself external pleasures and by "mortifying the flesh," was taken over from paganism by the Catholic Church. That church, however, knowing well the weakness of mankind, and doubtless wishing also to discover another basis from attributing a special sanctity to its priests and monks, has always held that such self-denial was a "work of supererogation," except in a few cases such as fasting on a Friday. Protestantism, however, and especially Puritanism, applied the principle of asceticism universally, and has succeeded in identifying religion in the minds of the majority of men with bitterness and gloom. Anything that tended to give pleasure or amusement of an external kind was frowned upon. We all recall Macaulay's famous saying that the Puritans objected to bear-baiting "not because it gave pain to the bear, but because it gave pleasure to the spectators." The most innocent diversions, even to playing cards and reading novels, have been and—strange to say—are still denounced with violence by the Puritanical preachers.

The reason for this point of view is easy enough to understand. The man who is, or who imagines himself to be, religious likes to emphasize his spiritual superiority by setting himself apart from his fellows; and he wants to do this in some way which shall be so externally evident that no one can miss it. (We recall the Pharisees, who prayed on the street corners.) The Catholics had found the answer to this craving in the forms of worship of their faith; but

Protestants, cut off from this particular externalism, had to find another medium, and cards, theatres, and innocent amusements generally, became the gateways of the Pit.

We still find many traces of this Protestant and Puritanical point of view in the New Church. We find the tendency to treat the use of alcohol as if it were a spiritual and not a purely moral question. We find, quite frequently, the conception of the Puritan Sabbath, for which there is no basis whatever, either in the Bible or in our doctrines. Surely, we ought to understand, if anyone does, that "the Sabbath was made for man, not man for the Sabbath"—that while religion ought to have the first place in the observance of the Lord's Day, all kinds of innocent recreation have a place in it as well. We find in the New Church, in short, the old-time Puritan suspicion of whatever is pleasant, simply because it is pleasant, the old feeling that it is somehow wrong for people to be happy.

As long as we take this attitude, and as long as such a conception of religion is before the world, sensible men and women never will want to have much to do with it. In this day and generation, the man who says that we shall go to hell if we play cards is talking like a fool, and every thinking person knows it. The modern world quite properly regards the man who denies himself for the mere sake of self-denial as a self-conscious and self-righteous egotist, and will have none of him. And surely we should know in the New Church that the modern world is right. We are put into this world to be as useful as we can, and anything which stands in the way of usefulness should be unhesitatingly foregone. But it is usefulness, not self-denial, that counts; and to look around for things of which we may deny ourselves is really to attempt to exercise our powers in our own strength—is, in the deep sense, a violation of the command, "Resist not evil." In this respect, if in no other, let the New Church come before the world as *"No Protestante"!* Knowing as she does that God created men that He might have someone to make happy, let her proclaim that happiness, of the most deep and lasting kind, is not

alone the result but the criterion of a genuinely religious life!

Another Protestant doctrine which has frequently been preached with devastating results in the New Church is that of what was first known as the "total depravity" of man. Our doctrines teach us, it is true, that man, considered in and of himself, is nothing but a mass of evils, and that, left to himself, he "pants for the lowest hell." But let us not forget that they teach us also that he never is left to himself. The baby is born with a heredity which is a mass of evils, but immediately the effect of this is counteracted by the Divine implantation of remains. The consequence is that we begin life neither good nor bad, but equally inclined to good and to evil. If we then say that we are "miserable sinners," we should bear in mind that such a statement only gives one side of the case, or we are in danger of denying what our Heavenly Father does for us. And furthermore, in the degree in which we think of ourselves as evil, we are apt to identify our evils with ourselves, and so to appropriate them and make them really ours forever. For remember that, according to our doctrines, it is just as wrong for a man to attribute evil to himself as to attribute goodness. The truly Christian attitude is that which puts away alike pride in success and remorse over failure—which recognizes that all good is from heaven and all evil from hell, and simply seeks to receive the one and to be delivered from the other.

Furthermore, while pride, and more especially the feeling of superiority to others, is the most detestable of sins, I do not believe that the Lord will refuse us credit for the good that we may do, even though it is by His help that we have done it. The powers that we have are certainly His gift, but none the less I like to think that He will not be lacking in appreciation if, as we should do, we use them in His service. Nor do I believe that we need fear to render praise and appreciation to our neighbors when they have done well. The sense of having done good work, which is the artist's reward, must also be the chief among

the joys of heaven; and it need have in it no selfish pride. For no one can do work of any kind that is really good unless his ideals are so much above his achievement that the best he can do will leave him infinitely humble.

As a last evidence of the effect of Protestantism in the New Church, let us take the doctrine which is the very essence of Protestantism—that of salvation by faith alone. Can any of us doubt that this old evil, which, as our doctrines tell us, has been at the root of the corruption of every religion which until now has existed on the earth, will show itself in our church also? Can anyone doubt that it has already shown itself? The emphasis which has repeatedly been placed in the New Church upon mere theological training and equipment shows us clearly that the Great Red Dragon has not yet been cast out of the earth. The statement actually has been made that we should insist upon a written doctrinal examination before admitting anyone to membership in the New-Church body. Could anything be more completely solifidian than that? The New Church, after all, has but one mission, which is to lead men to acknowledge Jesus Christ as their Creator and Savior, and to keep His Commandments. In the fulfilment of that mission, "He that is not against us is on our part." All doctrine, all theology, be it never so profound, or so Divine in origin, derives its value from the fact that it contributes to the one great end of bringing men to Jesus Christ. And any man who honestly desires to come to Him is one of us, and must not be denied. In this sense above all is the New Church not Protestant, not a denomination, not a sect, but the one truly Catholic and universal body of all those who wish to worship and to be led by the Lord our Savior.

I hope this paper will not seem to be a mere denunciation of the Protestant spirit—still less a eulogy of the Roman Catholic Church. If we had all been born Catholics, or had had Catholic ancestors, then it would be the Catholic bias against which it would be necessary to be on our guard. The fact is, as I have said, that there are in both the Protestant and the Catholic bodies many good things which we

may take and learn. As, when the Lord was first born into the world, the representatives of the Ancient Church came from the East to worship Him and bring Him gifts, so in these days when He has come again the former Christian Church has much to offer which He cannot but accept. In zeal, in spiritual devotion, and in practical wisdom, Catholic and Protestant alike have spiritual treasures which are like the wise men's gold, frankincense and myrrh. Let us by no means turn our backs upon these gifts. Wherever, be it in the Protestant church or in the Catholic, we see that which will be of value—that which in the past has been of comfort and of inspiration to the souls of men—let us accept it gratefully, and unhesitatingly adapt it to our use.

But let us not destroy the Lord's New Church by suffering it to be identified with the Old, in either branch. For as a whole the former Christian church has been a failure. Men have turned from it, not merely because of their own weakness, but because they found by sad experience that it had nothing to offer them. We have what they want! We can set up for men a life-ideal so simple that the smallest child can grasp it, and yet so profound that all the world's philosophy can never reach its limits. In the name of our sacred mission, let us make men see that we are not a Protestant sect; that we have done with old-time prejudices and divisions; that we have to offer to the world a New Christianity in which all mankind, without distinction, may find shelter and inspiration! Let us make ready our Church of the New Jerusalem so that there may come into it, according to God's promise, "a great multitude, . . . of all nations, and kindreds, and people, and tongues"!

E. M. L. Gould.

THE JEWISH CHURCH AND THE CHRISTIAN.

(The Word as a Whole: Second Series, IV.)

By the Rev. H. Clinton Hay.

REGARDING the Jewish Church as the last in the series of churches which constitute the Ancient Church, we may think of the immediate descendants of Noah as relatively the celestial; Heber and his descendants as relatively the spiritual; the Israelites as the spiritual-natural; and the Jews as the celestial-natural. The reversal of the order of sequence in the last two is accounted for in the same way that the order of the birthright was reversed with Jacob and Esau; faith comes before charity in the natural man—at least of a fallen and sinful world. And as a matter of fact this order was indicated by the allotment of homes in the promised land: Israel was located in the North and Judah in the South; and so the separation into two kingdoms came, teaching of the separation of faith from charity. And then Israel was deported first, never to return. That seemed to mark the end of the Israelitish Church. Judah also followed into exile, as the perverted life follows the falsified faith into captivity; but Judah was returned by Cyrus to be the Jewish Church with its small remnant of simple good, without any truth that had not been falsified. Out of this small remnant the Christ was born and the Christian Church instituted. This indicates the relation of the Jewish Church to all that went before and all that came after. The Christ must be born of the celestial line, King of the Jews.

But in speaking of the small remnant of good without truth, of charity without faith, in the Jewish Church, let us not lose sight of the fact that this remnant was not really of that church. There was something of good lingering

as *remains* stored up in Mary, the virgin mother, and in those associated with her in receiving the Lord into human life, but they were not *remains* of the Jewish Church, for that church never had had any good, or charity, or religion, of its own, to be stored up and treasured as *remains*. These *remains* were of the good of the Most Ancient Church, preserved in Noah and his seed from destruction in the Flood, and carried down even to this time for the coming and reception of the Lord (Arcana Cœlestia, n. 407). Is not this the meaning of Swedenborg's words explaining the passage in Jeremiah:

> *Jehovah called thy name, a green olive tree, fair with goodly fruit* (xi, 16); where the Most Ancient Church, or the celestial church, is so called, which was the foundation of the Jewish Church; and therefore all the representatives of the Jewish Church had regard to celestial things, and through these to the Lord. (Arcana Cœlestia, n. 386.)

For it is further explained:

> Moreover, the representatives in the Jewish Church were such that the thought would not be upon the person that represented, but upon the thing represented thereby—as the Jews, who were by no means celestial men, and yet represented them; and so Israel was by no means a spiritual man, yet represented him; and so it was with Jacob and the rest. So also with kings and priests, by whom were represented the royalty and holiness of the Lord. This may be very evident from the use of inanimate things for representation, as Aaron's garments, the altar itself, the table for bread, the lamps, the bread and wine, besides oxen, bullocks, goats, sheep, kids, lambs, pigeons, and turtledoves. (*Ibid.*, n. 1097.)

While the function of the Jewish Church was to receive and preserve these representatives of a church from the Church of Heber, through the Israelitish Church, the Virgin Mary and her associates had the added function of receiving the Lord by birth into these *remains* of the Most Ancient Church, as the little remnant themselves of the Ancient Church (*Ibid.*, n. 530). It had been the peculiar function of the Church of Heber to prepare these representatives of worship—Heber had thus been a church of

representatives—but in them the representatives were full of life, they expressed the religious thoughts and affections which were alive in the people, full of spiritual meaning in the light of their knowledge of correspondences, thus associating them with the heavens and conjoining them to the Lord. But there was a decline of this life, so that nothing but the small remnant just mentioned was left in the formation of the Church of Israel and of the Jews. These churches knew nothing of any internal, spiritual meaning, and they did not wish to know because they loved only themselves and earthly things. But for this very reason they loved the externals, the representatives, of a church intensely. Swedenborg shows this in his explanation of the meaning of Jacob's wrestling with what he believed to be an angel of the Lord, or the Lord Himself, when he won the name Israel, the soldier of God. He says:

> These words . . . are said of the posterity of Jacob, among whom, as shown above, there were interiorly no truths and goods, but falsities and evils. . . . That this nation insisted on being representative, that is, they insisted that they should be the church above all nations on the face of the earth, may be seen above (n. 4290). That this was also permitted on account of the contumacy that was in their fantasies and lusts, is here meant. The nature of their fantasies and lusts no one can know who has not had some intercourse with them in the other life; and that I might know it, this has been granted to me, so that I have many times spoken with them there. They love themselves and they love the wealth of the world, above all others; and above all others they fear the loss of that honor, and also the loss of gain, . . . and are moreover timid. As that nation has been such from ancient times, they could above others be kept in a holy external without any holy internal, and thus represent in external form the things of the church. (*Ibid.*, n. 4293.)

Well did the Lord call them whited sepulchres, outwardly beautiful, but within full of dead men's bones and all uncleanness. They were wholly evil and false, as the natural man always is when separated from the spiritual. The Lord said, "Have not I chosen you twelve, and one of you is a devil?" meaning Judas Iscariot who stood for the Jew-

ish Church (*Ibid.*, n. 4751). Heber had been a church of representatives; but the Jews were only the representative of a church, and not a church at all. And still they had the representatives of Heber, and observed the outward forms just as Heber had done, and upon these outward observances the heavens continued to rest and maintain some relations with the earth, which otherwise would have been lost. And so the Lord could delay His coming in the flesh, and the great judgment which it brought, until all flesh could be prepared for it, until all the simple good could be helped and saved to the uttermost; so that His coming might not "smite the earth with a curse." Swedenborg teaches the importance of these representatives in saying that they were provided in the Jewish Church in order that this connection with heaven might remain until the Lord should come (*Ibid.*, n. 2910). Moreover he tells us that if they had not been thus provided through the Word and the representatives of the Jewish Church the Lord would have been obliged to come into the world immediately after the fall of the Most Ancient Church (*Ibid.*, n. 2523).

This leads to a consideration of the relation of the Jewish Church to the Christian, for manifestly it was raised up, after the Israelitish Church had ceased to exist, by being brought back into Canaan in order that the Christ and the Christian Church might be born in it. It was not a new and separate church, but a renewal, as Swedenborg says, of the Ancient Church which had perished (*Ibid.*, n. 4835). It was not a renewal in any sense of its life, not a resurrection, or resuscitation, but simply a restoration of the temple and the temple worship as representatives of it, in order that One greater than the temple, for Whom the temple stood, and to represent the worship of Whom all its representative worship was conducted, might come and fulfil every jot and tittle of it in His own life. And this is what alarmed the priests and Pharisees and Herod, namely, that, when He had fulfilled it all, the representatives which they loved and lived upon would be no longer needed. Hence, instinctively, as an animal scents an enemy and in

desperation flies at his throat only to fall mortally wounded, in fulfilment of prophecy rather than from a realization and understanding of the internal meaning of what they did, Herod sought His life when a little child, and slaughtered the innocent children of Bethlehem where He was born; and when He was a man the priests and Pharisees poured out the furies of hell upon Him until He was crucified. Nevertheless, "He made the wrath of man to praise Him, and the remainder of their wrath He restrained"; for the crucifixion was the means of His final victory over the hells from which they acted, and of the final glorification of the human life and nature, into which He had entered for their sakes. So it was that their representatives contained all the arcana of His Divine-Human life with men and of the Christian Church. They had the external representatives of it in their Scriptures and in their rituals; but now that He had come and lived it He had the internal realization of it Himself. They had destroyed the temple of it when they crucified Him, and in the third day He had raised it up, to be the eternal tabernacle of God with men. So John in his vision of the New Jerusalem saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And so at last it became manifest why the sacrifice of the burnt offering was the holiest thing of the representative worship of the Jews—it was because it represented the sacrifice of the Lamb of God that taketh away the sin of the world, His great victory over the hells of human selfishness and sin, not merely the final victory on the cross, but the daily victories all the way along to that Divine consummation. For it is to be remembered that the lamb was offered daily in the temple. And so we see why the Lord's Supper is the holiest thing in the Christian Church, because it takes the place of the burnt offering as a representative and memorial of the fulfilment of all that it stood for.

In the Christian Church the two sacraments, Baptism and the Holy Supper, take the place of all the representatives of the Jewish Church. Baptism takes the place of all

the sacramental washings, and the Holy Supper takes the place of all the offerings and sacrifices; thus they bring over into the Christian Church all the power, under the law of correspondences, of the natural things of religion as effects in relation to spiritual things as causes: they have the power to keep the heavens in connection with the earth; aye, more, for now it is made possible, by the redeeming and saving operation of the risen and glorified Divine-Human presence of the Lord, for men to enter into the life of the interiors of all the representatives, and thus by means of the sacraments to be introduced into association in thought and affection with the angels, and to be conjoined to the Lord, as were the men of the Ancient Church before the internal life of their representatives had been lost. Of this we read:

> The ancient Church did not differ in the least from the Christian Church as to internals, but only as to externals. Worship of the Lord from charity can never differ, howsoever externals are varied. And since, as has been said, there cannot be a church unless there be both an internal and an external, the internal without an external would be something indeterminate, unless it were terminated in some external. For man for the most part is such that he does not know what the internal man is, and what is of the internal man. Wherefore unless there were external worship he would know nothing whatever of what is holy. When such men have charity and conscience therefrom, they have internal worship within themselves in the external. For the Lord operates with them in charity and in conscience, and causes all their worship to partake of the internal. It is otherwise with those who have no charity and conscience therefrom. They may have worship in externals, but separated from internal worship, as they have faith separated from charity. (*Ibid.*, n. 1083.)

The internals of the Ancient Church were all the things of charity and faith that flow down from the love of the Lord and the neighbor,—humiliation before the Lord in prayer, and adoration of Him in praise; repentance for sins, the spirit of supplication for forgiveness and of determination to reform; of obedience and trust in the Lord; good will toward men, including enemies; kindly affections

and earnest desires to do good and serve the Lord, the church, the country, and the neighbor in every relation: and these same things are the internals of the Christian Church; but the externals which represent them have been changed from ceremonial washings, libations, incense and burnt offerings, to other symbols,—those of prayer and praise and consecration to the Lord.

And now let us notice that while the Lord by His coming brought back in His own earthly life all the internal things which were represented by the external things of the Jewish Church, and by His resurrection presence operates them in the Christian Church for such men as have charity and conscience therefrom; nevertheless it is still possible for men who have not charity and conscience to adopt and employ the external symbols of Christianity from the same motives and for the same ends of selfish and worldly advantage as did the Jews the representatives of the church in their day. Indeed, the Lord prophesied this in saying, "The Prince of this world cometh, and hath nothing in me" (John xiv, 30). So the Christian Church declined, as did the previous churches, until Swedenborg wrote of it in his day as having no more interior understanding of the Word of the Lord than the Jews had (*Ibid.*, n. 4493), and as caring as little for the Lord Himself. He "is indeed received in doctrine," he writes, "but only by a few with acknowledgment of heart, and by still fewer from affection of life" (*Ibid.*, n. 9198). He describes the loathing felt by most Christians then for spiritual good and truth, the internal things of Christianity, because their affections were fastened upon earthly and worldly things; and still they frequented temples where the Word is preached, not from any desire of knowing the things of heaven, but from some other desires acquired in childhood. The cause is given as follows:

> From this it is plain what the quality of Christendom is at this day. The cause of this in general is, that the Christian Church at this day preaches faith alone and not charity, and thus doctrine but not life; and when life is not preached man comes into

no affection for good; and when he is in no affection for good, he is also in none for truth. (*Ibid.*, n. 5006.)

So the Christian Church became quite as external as the Jewish, devoting itself to the elaboration of its symbols and rituals and doctrines of the appearances of the letter, without any interest in teaching and practising the interior things of a genuine religious life; it became a church of externals so largely devoid of internals as to be little better than the Jewish Church. Indeed, in some respects it was worse, because the Lord had come and given life to the internals, and the rejection of Him thus presented was worse than the crucifixion by the Jewish Church; it is spoken of in the Gospels as "the abomination of desolation standing in the place where it ought not"; and it is further said of it:

Then shall be great affliction, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . Except those days should be shortened there should no flesh be saved. . . . The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. (Matthew xxiv.)

It is true that much simple goodness was received from the Lord by the Apostles and those in the whole world to whom they preached repentance and faith in the Lord God the Savior. This, however, largely ceased after the Council of Nicæa, at the beginning of the third century. Then the Church began to recede from good, as had done all the earlier churches. The knowledge of what is good and true began to fade, and disputes arose about them; soon they were held to be of little value. Is there not much of this today? Are not spiritual good and truth held to be of so little account that many do not seek to know of them at all, and therefore care still less to dispute about them? So they ceased to be acknowledged in the heart. And after this they were profaned. Hence we see that thus far the Christian Church had little existence except in name. It had from early days been torn by schisms and heresies instead of practising the Lord's injunction, saying, "A new commandment I give unto you, That ye love one another; as

I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii, 34, 35). Thus charity, or brotherly love, was not received to form the internal of the Church. And this was not received because the love of the Lord Jesus, wherewith He had loved them, was not received—at least after the Apostolic epoch ending at the Nicene Council. Swedenborg says, "When faith in three gods was introduced into the Christian Churches, which took place from the time of the Nicene Synod, all the good of charity and all the truth of faith went into exile" (True Christian Religion, n. 634). And he attributes the breaking up of the Church into so many contending denominations to these facts: first, that the Divine Trinity was not understood; second, that there was no just acknowledgment of the Lord Jesus; third, that the passion of the cross has been taken for redemption itself, instead of being the last of a series of victories over the hells by which they were subjugated and the Lord's human glorified and made Divine.

So there was no true doctrine of the Lord and the neighbor because there was not yet a true love and acknowledgment of the Lord in His Divine Humanity. Swedenborg found that nearly all Christians in the other life have an idea of the Lord Jesus as of another man instead of adoring Him as the supreme God manifest on earth. Hence he explains the words regarding the "Lamb slain from the foundation of the world" as meaning the Divine Human not acknowledged from the first establishment of the church, both Jewish and Christian (Apocalypse Revealed, n. 589).

Hence we see the need of the Second Coming of the Lord to make Himself known to His Church as the supreme and only God of heaven and earth in a Divine-Human life, in order that it might become truly Christian, in receiving from Him the internal spiritual life of all that had been represented by the external rituals of the Jewish Church. This internal life is the life of heaven, which was enabled

to maintain some connection with the earth by means of the representative worship of Old Testament times, and which must be associated with the lives of men on earth to form the Christian Church. So the Lord's own love and wisdom could flow in, through the heavens, into the Church on earth to make it really Christian. Thus we find the Holy City, New Jerusalem, described in the Book of Revelation as descending from God out of a new heaven into a new earth. And we are taught that this new heaven has been formed from all in the Christian churches or denominations of the past who have worshiped the Lord as the only God of heaven and earth, and have been in truths of doctrine from the good of love from Him through the Word (*Ibid.*, n. 612). And the men on earth who receive this New Jerusalem, descending from God out of heaven, are they who approach the Lord alone and perform repentance from evil works. They can be associated in thought and affection with these angels of the new heavens, and through them be conjoined to the Lord. So the Church which is Christian more than in name can begin to exist in the world.

There is not space now to enter into a consideration of the final judgment in the world of spirits which attended the formation of these new heavens from the Christian Church of the past, in order that the internal might descend thus into the external symbols of it. Let it suffice to refer to the fact that this could be brought about only by revealing the knowledge of correspondences anew, which had been known to the Ancient Church and employed in forming the representatives of their worship. For this is just what they were in the beginning, externals in correspondence with the internals of their worship. So the letter of the Word was written in correspondence with the spiritual meaning which it was intended to convey from the Lord to men. We read concerning this:

> The angels were greatly rejoiced that it had pleased the Lord to reveal this great secret which for thousands of years had lain so deeply concealed, and said, "It is to the end that the Christian Church, which is founded upon the Word and is now at its end,

may revive again and draw breath through heaven from the Lord." And they asked whether through this knowledge it has at this day been made known what is signified by Baptism and the Holy Supper, about which hitherto men have thought so variously? (Conjugial Love, n. 532.)

The essentials of the Christian Church are in these two sacraments, the significance, or representative meaning, of which have thus been made known—the two sacraments given to the Christian Church in the place of all the representatives of the Jewish Church, and in their meaning summing up and including the meaning of all that has gone before in that church, namely, the whole life of the Lord as the Lamb of God that taketh away the sin of the world, and that hath been slain from the foundation of the world, the Bread that cometh down from heaven and giveth life unto the world, the symbols of the Lord's flesh and blood, the good of His infinite love and the truth of the infinite wisdom of that love, given to His Church to live in it and make it Christian in spirit and in truth.

"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." (John vi, 53.)

"He that eateth my flesh and drinketh my blood dwelleth in me, and I in Him." (*Ibid.*, 56.)

Such is the true Christian Church, now beginning to really exist, in relation to the Jewish Church: it is the realization of what it represented and prophetically stood for.

H. Clinton Hay.

RITUALISM IN RELATION TO LIFE.

By the Rev. Louis G. Landenberger.

WHERE are we to find the light that we need on the subject of the relation of ritualism to life? We can discuss this subject in the light of our own intelligence, but in the New Church signified by the New Jerusalem we have no need of the "sun and moon," for the glory of God lightens the city, and the lamp thereof is the Lamb. Too often in the consideration of the subject of ritualism have men been governed by their prejudices, and thus have thought in the light of self-intelligence—a light that comes from dwelling upon the abuses of externals of worship. As every man has a natural repugnance to bending the knee—a natural dislike for anything that calls for humiliation, he readily falls in with any excuses he can find for objecting to forms of worship. Moreover from the fact that he is naturally very limited in his view and fails to take into consideration the needs of mankind as a whole, he is very apt to form his opinions from too few data.

In the light of the holy city which is foursquare, we are enabled to view the subject in a broader, deeper, and higher manner than man has been able to do in former dispensations; for we are furnished with doctrinals, which give us an all-round view of the uses of externals of worship. Thus we can form a just view of the subject, for to be foursquare is to be just, and we can be just only when we consider any subject from every point of the compass. It will be the purpose of this paper to call attention to the teaching of the New Church as set forth in the heavenly doctrines concerning the need of externals of worship, the uses of externals of worship, the manner in which they have been adapted to the great variety of human conditions, their abuses, and specifically how they are related to life. The term "exter-

nals of worship" is used, which I understand is virutally the same as the term "ritualism." It is my purpose to quote largely from the writings of Swedenborg themselves in order that the subject may be seen in the light of the city that is foursquare, and then to deduce certain principles of great importance from the doctrinals set forth.

The need of ritualism or externals of worship is grounded in the nature of man and the relation of the Lord to mankind. Man is finite, the Lord is Infinite; or, what is the same, man is limited and the Lord is unlimited. Moreover man is born into a world that is natural, and his faculties are only gradually opened by coming in contact with nature; consequently if the gulf between man and the Lord is to be bridged there must be accommodation on the part of the Divine, which is involved in the idea of a revelation. Revelation from the Infinite to the finite is possible, as the doctrines of the New Church so clearly show, by virtue of the law of correspondence, which law is that what is higher can manifest itself in a lower form, thus revealing itself on a plane adapted to the comprehension of those on the lower and even the lowest planes of existence. All ritual therefore is an effort to make the unknown apprehensible by the known, which is on the part of the Lord an effort toward mankind, and on the part of man an effort to commune with and render thanks to the Divine Being—to ask for His blessing, and power and love to do His will.

It seems that one of the most important points of view that must be taken in order to get a proper perspective of the subject of ritualism is that given us in the "Arcana Cœlestia," in which we are instructed that the Most Ancient Church had no other than internal worship. From this point of view it is evident that the multiplying of forms of worship is the result of the fall of mankind from the celestial to the spiritual, and then to the sensuous and corporeal state; but the forms used on any plane are not necessarily harmful, in fact they may be useful and are so if they are servants of true worship. But let us hear what the "Arcana Cœléstia" tells us:

> The men of the Most Ancient Church had no other than internal worship, such as there is in heaven; for with them heaven was in communication with man, so they made one. That communication was perception. . . . In the object of sense they perceived something Divine and heavenly. . . . From this it may be seen what his Divine worship was, that it was internal and not at all external. (Arcana Cœlestia, n. 920.)

In the same number we are informed that "when the church declined, as in its posterity," the perceptions they had were reduced to writing, and then

> Arose worship on mountains and in groves, and in the midst of trees, and hence were their statues in the open air, and at length altars and burnt offerings, which afterward became the principal things of all worship.

Because the Most Ancient Church had no externals of worship, there are those nowadays who think that we can dispense with them, but such a view does not take into consideration that mankind now is in an entirely different condition from what it was when the Church was celestial. Mankind now is of a spiritual genius, and we all need to have externals of worship by means of which we learn the nature of things holy and Divine. The familiar passage from the Arcana Cœlestia is very suggestive in this connection, which teaches that the Church must be both internal and external in order to meet the needs of mankind:

> Where there is a church, there must needs be an internal and an external. For man, who is the church, is internal and external. Before he becomes a church, that is, before he is regenerated, he is in externals; and when he is being regenerated he is led from externals, even by means of externals, to internals. And afterward when he is regenerated, all things of the internal man are terminated in externals; thus of necessity every church must be both internal and external. (Arcana Cœlestia, n. 1083.)

In this number it is very plainly stated, and the reason given, why the Church must be both internal and external, and we are not left to imagine that by "external" is meant only a life of charity, as some would seem to claim, but we are told what constitutes the external. For it is said:

The internals of the Ancient Church were all the things of charity and of faith therefrom—all humiliation, all adoration of the Lord from charity, all good affection toward the neighbor, and other such things. The externals of the Ancient Church were sacrifices, libations, and many other things, all of which by representation had reference to the Lord and looked to Him. Hence there were internals in the externals, and they made one church. (*Ibid.*)

We are then told that the internals of the Christian Church were the same as those of the Ancient Church, but that other externals have succeeded, from which "in like manner the Lord is looked to." To which is added the further reason why the Church must be external as well as internal:

Worship of the Lord from charity can never differ, howsoever externals are varied. And since there cannot be a church unless there be both an internal and an external, the internal would be something indeterminate, unless it were terminated in some external. For man for the most part is such that he does not know what the internal man is, and what is of the internal man. Wherefore unless there were external worship, he would know nothing whatsoever of what is holy. When such men have charity and conscience therefrom, they have internal worship within themselves in the external. (*Ibid.*)

If there were no other teaching in all the writings of the New Church on the subject of the need for mankind of externals of worship, and thus the need of the church as an institution among men, set apart for the purpose of prayer, praise, the administration of the Sacraments, and instruction in the Word, this number alone ought to suffice, for it shows that mankind is of such a nature, when viewed as a whole, that it is absolutely necessary to have ritualism, or a church, to preserve the spiritual life of the people upon earth.

That ritualism has been used for the purpose of ruling over the people is no reason why it should be thrown overboard, for abuse does not do away with use. Because rites have been multiplied and men have assumed a Divine authority by means of them, there are those who become so

blinded by perversions that they cannot see the true function of externals of worship. All ritualism, like all religion, has relation to life, and if it does not, then the worst of excesses are apt to follow. The curse pronounced upon Canaan by Noah, when he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren," is representative of external worship separated from internal, or, what is the same, of ritualism without any relation to the life of man. This has been the bane of the churches in all ages since mankind became external and consequently the churches became external, and then practiced rites in a holy manner without any thought of refraining from evils of life. This, we are taught, is the curse upon Canaan, a servant of servants unto his brethren, thus the vilest thing in the Church, which is evident from the nature of external worship separate from internal. Let us hear these striking characterizations of external worship without internal worship, or ritualism that has no relation to life:

> What is external adoration, without adoration of the heart, but a gesture? What is prayer of the lips, if the mind is not in it, but prating? And what is any work, if there is no intention in it, but a thing of nought? Every external thing is therefore in itself something without life and only lives from an internal.
>
> What external worship separate from internal is, has been made evident to me in the other life. The sorceresses and jugglers there, had in the world frequented churches and sacraments equally with others; likewise the crafty, and these indeed more than others; and also those who have been delighted with robbery, and the avaricious; and yet they are infernal and bear the greatest hatred to the Lord and the neighbor. The internal of their worship in the external had been that they may be seen by the world; or gain worldly things, that they might deceive under the appearance of sanctity; or from a certain acquired habit. (Arcana Cœlestia, n. 1094.)

This points out how rituals can be and are used by those whose ends are natural, and it shows how important it is that the ministry should be especially careful not to fall into the habit of using holy things upon their lips without an internal state of worship, and that we should often call

attention to the need of worship from the heart, lest our worship become but a form of idolatry.

As the heart of man is prone to formalities without a soul in them, it is all important that in the use of rituals the essential of worship of the Lord be kept before the people. The following is to the point:

> The essential is adoration of the Lord from the heart, which cannot be given unless there is charity, or love to the neighbor. In charity or love to the neighbor the Lord is present. Then he can be adored from the heart. Thus adoration is from the Lord, for the Lord gives all the ability and all the reality in adoration. Hence as is the charity in a man, such is his adoration or worship. (*Ibid.*, n. 1150.)

Not only is it said in this number that all adoration of the Lord to be genuine must be of the heart, and that man must be in charity, and that his worship is according to his charity, but it is also pointed out that the Lord gives all the ability and reality in worship, which no doubt means that man cannot truly worship from himself. What is meant by worshipping from the Lord and from one's self, is brought out quite clearly in Arcana Cœlestia, n. 10,203, in which the words, "A continual incense before Jehovah" are explained, words which describe the representative worship in the temple by means of the lamps that were to ascend from evening to evening. This, we are told, signifies all worship from love from the Lord:

> It is called worship from love from the Lord, since from the Lord is both love and faith, which are essentials of worship, and from the Lord is the elevation of all things of worship to Himself. Man, who is not acquainted with the arcana of heaven, supposes that worship is from himself, because he thinks and adores; yet the worship which is from man himself is not worship, but that which is from the Lord with man. For love and faith constitute worship, and since love and faith are from the Lord, worship is also from Him; neither can man elevate anything from himself into Heaven, but the Lord elevates it; there being in man merely the faculty that it may be effected, with which faculty he is gifted during regeneration, all the activity and life of that faculty being from the Lord.

This truth that worship to be genuine must be from the Lord in man, and not from man, is so important that I will call attention to another number where the subject is treated. In explaining the words "an ointment the work of a perfumer," which was to be made by Moses for the tabernacle and has relation to the worship of the Lord, as all things of that holy tent did, we are told:

> This signifies from influx and operation of the Divine of the Lord into all things and each. . . . How it is to be understood that there must be influx and operation into all things and each of worship shall also be briefly told. It is believed by those who do not know the arcana of heaven that worship is from man because it proceeds from the thought and affection which are in him; but worship which is from man is not worship, consequently confessions, adorations, and prayers which are from man are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord Himself with man. . . . The case is this: when man is in genuine worship, then the Lord flows into the goods and truths which are with him and elevates them to Himself, and with them the man, so far and in such manner as he is in them. (Arcana Cœlestia, n. 10299.)

In connection with the making of the perfume it was said that it should be "salted," which signifies that in all worship must be the desire of truth to be conjoined to good. This shows that back of all use of ritual should be the desire to apply the truth to life, otherwise the worship is insipid.

What, then, we may ask, is the essential thing that man must do in order that he may not worship the Lord from himself, but worship the Lord from what is in him from the Lord? The only way that man can worship the Lord in spirit and in truth, and thus acceptably, is by self-effacement, by humiliation, thus by the rejection of any idea of merit. This is the first thing that man must do in order to come into a state in which he can worship the Lord, for without this all holy rites are but bodies without souls. As to the reason why the Lord requires this on the part of man, we read:

Love Divine is willing to have worship and glory, not for the sake of itself, but for the sake of man and his salvation, since he who worships the Lord and gives glory to the Lord, is in humiliation; and from him who is in humiliation proprium recedes, and in proportion as this recedes, the Divine is received; for it is man's proprium which alone opposes the Divine, since this proprium of his is evil and falsity. Such is the Lord's glory, and the worship of Him is for the sake of this end. (Arcana Cœlestia, n. 10646.)

In the "New Jerusalem and its Heavenly Doctrine," n. 124, it is shown that a life of piety without internal worship, is like respiration without the life of the heart, and it is especially stated there that Divine worship primarily consists in performing uses, which is a life of charity, willing well and doing well to our neighbor, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office. Divine worship primarily consists in this life, namely in a life of charity, or in the performance of uses, and secondarily in a life of piety. A teaching of this kind should enable one to see the place that holy rituals should have in our lives—that they have a value in the degree that they have charity as an end and are conjoined to it.

In "Apocalypse Explained," n. 248, we are warned against thinking that man can make himself receptive of the Divine by external acts of worship unless there is an effort to shun evils as sins, for we are there instructed that prayers and adorations and external acts of worship are of no effect unless man abstains from thinking and doing evils, and "by truths from the Word leads himself, as of himself, to things good in respect to life. This clearly indicates how the teachings of the New Church continually lay the emphasis upon a good life, and that, consequently, ritualism must always point in the direction of truly Christian living, else it is idolatry and mockery at the same time.

Another warning that needs to be heeded by those who call themselves of the New Jerusalem is the one in "Arcana Cœlestia" n. 9192. Unless we worship the Lord from charity and make it the supreme thing in our worship, we are apt to cherish the idea that purity of doctrine makes us more

acceptable to the Lord than those who are in error. That this is not the correct view is evident from the number referred to, which reads:

"He that sacrificeth unto gods, save unto Jehovah alone, shall be devoted unto destruction." This signifies the worship of falsities from evil. . . . It is said the worship of falsities from evil, because it is opposed to the worship of truths from good. For all worship has doctrinals for its rules, and these doctrinals are truths so far as they are from good, and falsities so far as they are from evil, inasmuch as truths have their essence and life from good, and on the other hand falsities have their death from evil. (Arcana Cœlestia, n. 9192.)

Then comes the warning as to the relation of truth to worship:

The case is this: There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities, and yet they who are in genuine truths are often damned, while they who are in truths not genuine and they who are in falsities are often saved. This will appear as a paradox to most persons, but still it is truth. Experience itself has confirmed it. For there have been seen in hell those who were more learned than others in truths from the Word and from the doctrine of their church, both dignitaries and others; and on the other hand there have been seen in heaven those who were in non-truths and even in falsities. both Christians and Gentiles. The former were in hell, because while they were in truths as to doctrine, they were in evils as to life. And the latter were in heaven because they were in non-truths as to doctrine, while they were yet in good as to life. (*Ibid.*)

This number, like others given, emphasizes the truth that ritual must always make most important the condition of the heart, if worship is to be genuine.

A striking illustration of the real uses of worship is brought to our attention in giving the spiritual significance of bringing the bullock before the tent meeting, Aaron and his sons laying their hands upon the head of the bullock and then slaying him, the pouring of the blood on the base of the altar, and the use of the fat of different organs of the animal. Hereby was represented in general the purification of man and the implanting of truth and of good.

Especially significant is the pouring out of the blood at the base of the altar, for by that act was represented that all truth must reach to the outmost plane of man's life. For the instruction is:

> For all worship has for its end that man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and that thus he may be regenerated, which is effected by their conjunction. (Arcana Cœlestia, n. 10023.)

As to the uses of worship we remember the following interesting statement:

> A man is in worship continually, when he is in love and charity; external worship is only the effect. The angels are in such worship; with them, therefore, there is perpetual Sabbath. Hence also the Sabbath, in the internal sense, signifies the Lord's Kingdom. But man, when he is in the world, ought not to be without external worship also. For by external worship the external things are kept in a holy state, so that the internal things can flow in. And besides man is thus imbued with knowledges, and prepared for receiving celestial things, and also gifted with states of holiness, though he knows it not; which states of holiness are preserved to him by the Lord for the benefit of the eternal life; for all the states of his life return. (*Ibid.*, n. 1618.)

This is one of the most remarkable statements with regard to the far-reaching uses of worship. And in addition to the uses mentioned which the worshipper receives it is well to remember that the angels of heaven are brought into communion with those who are in genuine worship and are benefited.

While it is indeed true that the Lord does not dwell in temples made with hands, it is distinctly taught that in the lower rational things and natural things—in the things of the letter of the Word and holy externals of worship, the Lord has His "footstool." In Isaiah lxvi we read: "Jehovah said, the heavens are My throne, and the earth is My footstool. Where is that house which ye build unto Me? and where is the place of My rest?" Concerning which the interpretation reads:

The heavens are the celestial and spiritual things, and thus the inmost, both of the Lord's kingdom in the heavens and of the Lord's kingdom on the earth, or a church; thus also celestial and spiritual things considered in themselves, which are those of love and charity and of faith therefrom; and thus all things of internal worship, and in like manner all the things which are of the internal sense of the Word—these are the heavens, and are called the Lord's throne. But the earth is all lower rational things and natural things, of which the celestial and spiritual things are all predicated from correspondence, such as are the things which are in the lower heavens, also those in the church and in external worship, and in the literal sense of the Word; in a word, all such things as proceed from internal things and are presented in externals—such because they are rational things, are called the earth and the stool for the Lord's feet. (Arcana Cœlestia, n. 2162.)

As to the place which ritualism should hold in the life of mankind we are given the following as the laws of order:

As regards the order into which the church has been established by God, it is this: that God should be in all things and every thing of it; and the neighbor to whom order is to be exercised. The laws of that order are as many as there are truths in the Word; the laws which relate to God will make its head, the laws which relate to the neighbor will make its body, and the ceremonies will make the garments; for unless these contained the truths in their order, it would be as if the body were exposed to the heat of summer and the cold in winter; or, as if the walls and roof should be removed from a temple, and thus the sacred repository, the altar, and the pulpit should stand without protection, exposed to all manner of violence. (True Christian Religion, n. 55.)

In connection with this statement that the garments of the church are its ceremonies it is well to call to mind the teaching also that the Lord abolished all representative worship when He came into the world, as we are taught in the following passage:

When the Lord came into the world He put aside the representatives which were all external, and instituted a church of which all things were to be internal; thus the Lord dispersed figures and revealed the very forms, as one withdraws a veil or opens

a door, and causes the interiors not only to be seen but also to be approached. (*Ibid.*, n. 670.)

But that mankind is in need of two rites that shall be universal gates to eternal life and are not ceremonies which should be laid aside, is evident from the following:

Of them all, i.e., representatives, the Lord retained but two, to contain all things of the internal church in one aggregate; these two are Baptism in place of washings, and the Holy Supper in place of the lamb, of which the sacrifice was daily, and fully at the feast of passover. (*Ibid.*)

One more quotation, and an exceedingly important one, showing the great use of holy ritual, is that which teaches that conjunction with the Lord is not with the Supreme Divine Itself but with the Divine Human and which brings to light the great and most important use of the Holy Supper:

Man's conjunction with the Lord is not with His Supreme Divine Itself, but with His Divine Human; for man can have no idea at all of the Supreme Divine of the Lord, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of His Divine Human. (Arcana Cœlestia, n. 4211.)

It is from this fact that the Sacrament is called the most holy act of worship.

Now I have given these numerous extracts from the Heavenly Doctrines, as stated, in the beginning of this paper, that we may view the subject of ritualism from many sides in order to form a just conclusion.

The following principles have been set forth from them:

1. The Church must be internal and external, and by external is meant that there must be externals of worship in order to meet the needs of mankind as a whole.

2. Dead worship ensues when there is external worship without internal.

3. The essential of worship is that it be from a heart of charity.

4. Man cannot worship from himself, but from the Lord in him.

5. The first requisite of worship is humiliation, which is essential that the proprium may recede.

6. All worship that is genuine must look to purification from evils and the implantation of good.

7. The uses of worship are not only for this life but induce states of holiness which are preserved in man and return in the other life.

8. Externals of worship when man is in charity are the Lord's footstool, the place of His feet.

9. The ceremonies of the church are like garments.

10. All representative worship was abolished by the Lord when He came into the world except Baptism and the Holy Supper.

11. Conjunction with the Lord is possible only with His Divine Human, and in the Holy Supper He presents Himself to man thus, and it is consequently the most holy act of worship.

From all of which it should be very plain that the performance of sacred rites is according to Divine order, but that unless we are constantly on our guard the externalization of the Church will become a form of idolatry; that instead of emphasizing the essential of worship as consisting of charity, or a good life in act, we shall come to use holy ritual only as a matter of habit. I sometimes raise the question whether we as a church have not gone too far in the direction of trying to have uniformity in worship. There is indeed room left for great variety in the order of worship, but by the use of the same prayers and the same order, is there not a tendency to do things from habit and thus lose that spontaneity that should belong to worship from the heart? As the ceremonies of the Church are as garments, it should not be considered necessary for each Society to put on the same kind of raiment. But whatever be the forms of worship that are used the truth should ever be kept in the foreground that all ritualism has relation to life.

This great truth is taught by the description of the Holy City, New Jerusalem, where John tells us: "I saw no temple

therein; for the Lord God Almighty and the Lamb are the temple of it." This does not mean, as one might easily suppose who is unacquainted with the spiritual sense of the Word, that there are no temples in heaven, but it means that in the real New Church—when the love and light of the New Jerusalem has found an abode with the members of the Church on earth, there will not be in it any external separate from the internal. Instead of magnifying the importance of forms of worship, let us emphasize the exceedingly more important thing, viz., that in all our worship there be no external without an internal.

L. G. LANDENBERGER.

THE PRACTICAL VALUE OF ABSTRACT DOCTRINE.

By T. Mower Martin.

IT is a matter of common knowledge that very many people to whom the truths of the New Church are introduced in what we may term the ordinary way, complain that they are too abstract to be easily understood; and some think that they require an elaborate education along new lines entirely dissociated from old methods. Now in view of what the Writings that have originated our organization teach as to the evils of persuasion, and the danger of destroying the apparent truths which, though in themselves falsities, are all that many possess, and are called in the letter of the Word their only garment, before they are ready to accept higher and more genuine truths, it is certainly important for us to know what is taught upon this subject, and discover whether, perchance, we have made, or are making, any errors in our methods, or have overlooked any plain and direct instruction in our manner of proceeding.

For the instruction is ample and clear, and there is no adequate excuse for us if we neglect to attend to it. In fact the volume of such teaching is so great that the difficulty is to select and arrange in consecutive order the passages necessary to be quoted for the occasion, without confusing the reader with too much seeming repetition, or too many lines of thought all converging to the same point.

And first, it may be well to get a definition of what knowledges and truths are in themselves, whether abstractly or concretely considered, and then we shall be better able to see their relative value to us in the progress of our reformation and regeneration and also learn how we may best pre-

sent abstract truths in the order that is laid down for us in the Writings, so that they may be received and understood by the natural rational mind, even if not at first appreciated; for true recognition of their value comes only from the practical acknowledgment that experience brings about, in the help they give us in shunning evils as sins in our daily life and business. And this application, we are taught, must be made in freedom by the recipient, for any attempt on our part to force or compel, is but following the course of all the previous churches that have called upon the aid of the State and utilized the rack and the thumbscrew to force men into a profession of belief in accord with their own ideas. What knowledges and truths actually are is shown in the following passage:

> They who have no other idea of knowledges and also of truths than that they are abstract things such as thoughts are considered by most people, cannot at all apprehend what is meant by good being implanted in knowledges, or by truth being the recipient of good. But it is to be known that knowledges and truths are things no more abstracted from the most pure substances of the interior of man, or his spirit, than sight is abstracted from its organ the eye, or hearing from its organ the ear. There are purer substances which are real, from which knowledges and thoughts have existence, whose variations of form present them to view as they are animated and modified by an influx of life from the Lord. . . . Spirits themselves have continuous form equally with men, but of purer nature, and not visible to the bodily sight. Because these substantial forms cannot be seen by the eye of the body, many at this day believe that knowledges and thoughts are abstract things. (Arcana Cœlestia, n. 3726.)

Again, we read:

> Let it be well understood that there is neither good nor truth which is not in substance as a subject; there are no abstract truths that have no abiding place and are nowhere. (Conjugial Love, n. 66.)

Indeed, so universally true is it that all finite good and truth exists for the sake of man's regeneration, that he may thereby be formed for eternal life in heaven, that it is

written in "The Christian Religion," n. 483: "Apart from man's free will or power of will, in spiritual things, the Word itself would be of no use, and the church nothing."

Thus it clearly appears that knowledge and truth are both states of man's mind; knowledge a state of his external mind as being awake and aware of a thing as the eye is of daylight, and truth a state of man's interior mind adapting itself as it advances to successive states of order more and more nearly approaching the order and form of heaven; so that man as he adopts the Lord's truth for his manner and rule of life becomes a little heaven himself. Therefore we read:

> To think spiritually is to think of things in themselves, to see truth from the light of truth, and perceive good from the love of good; also to see the qualities of things and conceive affection for them abstractly from matter; to think materially is the opposite of this. (The New Jerusalem and its Heavenly Doctrine, n. 39.)

Here then we see that spiritual thinking is abstract thinking, and material thinking may be called concrete thinking. Therefore also we are told in "Arcana Cœlestia," n. 9407: "He who cannot think intellectually, that is abstractly from material things, cannot comprehend anything of the spiritual sense of the Word." We also find in "Apocalypse Explained," n. 653, the expression, "In the abstract sense, which is the genuine spiritual sense." It seems evident therefore that the word "abstract" applied to good, truth, or knowledge, means discretely higher in degree than the corresponding thing on the natural or material plane, and this is further confirmed in "Arcana Cœlestia," n. 64: "Angels perceive celestial and spiritual things altogether abstractly from the words of the letter," again repeated in shorter form, n. 2275, "It is spiritual to comprehend things abstractly from the letter." And it is important to remember that while such teaching as the above may be said to be "wasted on the desert air" in the case of many hearers at a missionary lecture, it is not from their inherent incapacity

to understand, but from want of interest in the subject, or of preliminary instruction regarding terms used, or possibly from our want of selection of similes and synonyms that would be recognized as explanatory of the subject; for as to this it is said:

> Every man is such that he can see and comprehend truth when he hears it, but he who is confirmed in falsities cannot bring it into the understanding so that it will stay there. (True Christian Religion, n. 959.)

Therefore how best to present the knowledge or truth that we wish to impart becomes an important question both as to matter and manner, for we are warned that

> Mere knowledge of abstract things is like something aerial that flies away, but if abstract things are applied to what exists in the world, they are like that which is seen with the eyes, and remains in the memory. (Divine Love and Wisdom, n. 189.)

We must therefore bear in mind that while "it is spiritual to comprehend things abstractly from the letter," since each degree of the spiritual appears abstract, because discrete, from the one below, and also each heaven; yet it is in the natural mind alone that all evil resides with man, and in order that it may be cleansed and brought into accord with the spiritual mind, all knowledge comes first to man's natural rational comprehension. So we read in "Arcana Cœlestia," n. 5110: "Man can have no idea of abstract things unless he adjoins something natural," and in "True Christian Religion," n. 37: "Love abstracted from a form is not possible," and in "Arcana Cœlestia," n. 2719: "Without appearances the spiritual church could not comprehend doctrine."

At the same time we are often told, as in "Apocalypse Revealed," n. 78, that the spiritual sense is abstracted from person, and in "Arcana Cœlestia," n. 8985, that "Abstract thought is able to go through the universal heaven without hindrance, but thought determined to person or place is fixed and stationary."

What then is the explanation of this apparent contradiction? Evidently the difference is one of degree only, for the appearances necessary for both man and angels are all accommodations to their states, and vary from the lowest sensual next to the corporeal where matter is the one reality, to the highest angelic state in the celestial heaven, whence the outlook is upon the Lord's Kingdom as a whole, and all these things are seen in their true relation to each other, because seen in the light of the highest heaven where perception reigns.

Accommodation to man's deficiencies, his shortcomings, his ignorance, and his self-sufficiency, in the various degrees of his mind, in its progress along the path of regeneration, is the keynote in this case; and just as "education is only an opening of the way," not any propelling force along it, so abstraction from the appearances of the literal sense becomes more and more possible as the opening of the way upwards to heaven is made, just to the extent that we turn our backs on our old evils, and look to the Lord and His Kingdom. Then the nature of the appearances changes, and genuine truths and goods are seen through them, and hence while no finite being can receive infinite truth or good as it is in itself, because the finite is not capable of comprehending the infinite or eternal, so "they are presented before the angels in finite appearances but far above man's comprehension"; yet regeneration itself consists in bringing man's natural mind into order, and so into correspondence, with his spiritual mind, which is in the order and form of heaven, all of which process is one of abstraction from disorderly states and conditions and entrance upon a life of contentment, peace and use for the common good. Consequently the very first teaching given should be on the subject of degrees, because as we are told:

> Without a knowledge of these degrees nothing can be known of the distinctions in the interior faculties in the minds of men and so nothing as to their state as to reformation and regeneration; nor of those in the exterior faculties of the body with angels and men, nor anything whatever of the distinction between spir-

itual and natural; and therefore nothing of correspondence, nor of the distinction between men and beasts, nor of the lower kingdoms of nature. (Divine Love and Wisdom, n. 185.)

Thus it is that those ignorant of all this cannot see causes but effects only, and they judge of causes from them, thus by induction on the same plane with effects, whereas the cause is higher and discrete from the effect, as well as prior to it.

And when we consider that the merely natural man is quite ignorant from birth of the existence of anything that he cannot reach and touch by his senses; that consequently he can form no idea of that of which he has no experience, and so the death of the body seems to him the cessation of all life to the individual, but yet that he is always eager to learn of the possibility of another life, where he may again meet those whom he has lost here, especially his children who seem to him to be a part of himself, it seems evident that the distinction between the natural and the spiritual should arouse his interest. In fact, a long experience in lecturing on these subjects has shown the writer of this paper that the degrees of the human mind, its progress and its destiny, with its distinctiveness from the animals, are subjects that arouse an interest in all but those quite immersed in sensuous lusts and appetites. As the human mind depends entirely upon the influx of life from the Divine it is plain that influx must be spoken of before anything can be known about degrees, and because influx through heaven and the spiritual world into the natural receptacles that make the three kingdoms of nature is always according to the law of correspondence, we are instructed that:

Without a perception of what correspondence is, nothing can be clearly known about the spiritual world, nor about its inflow into the natural world; what the spiritual is relatively to the natural, nor anything clearly about the spirit of man called the soul and its operations into the body nor man's state after death. (Heaven and Hell, n. 88.)

Therefore this also must be taught as the beginning of enlightenment, and the opening of New-Church truth to men, instead of being considered of too abstract a nature for any but the clergy.

Influx, therefore, its degrees above, below, and in, the heavens; the correspondence it brings about between the spiritual universe and the natural, both of which are for the sake of mankind as instruments of the great purpose and end of all creation, a heaven formed of men and women—these form the grand theme of instruction for which the Writings are given; for only by means of this new Revelation can they be understood, and make possible the coming of the Lord to us. As we read:

> The Lord inflows with man into those things which he knows and not into those things which he does not know, therefore he does not amend what is evil or false until the man has been instructed that it is evil and false. (Arcana Cœlestia n. 9088.)

It is to be noted that this subject of influx of the Divine Life, which in its most general form is the beginning of spiritual truth with man, in its particulars and singulars includes all that man or angel can ever know. So the first sentence of "Angelic Wisdom concerning the Divine Love" is, "Love is the Life of man." From this it follows that God alone—the Lord—is Love Itself, and that angels and men are recipients of His life, which recipients are finite; and that the Lord's Divine Humanity is the reaching forth of the Divine Love and Wisdom, even down to ultimates, that order may be established and preserved from the basis upward, and conjunction thus maintained by the human race with the Infinite Divine.

It is plain to any one accustomed to thinking upon the higher planes of the mind that while man is in the body he can have only obscure views of Divine things, and of heaven; yet the human race itself is intended to be formed, and is now being formed, into a medium of communication uniting the Divine with the world of nature, and this is distinctly taught as follows:

For man is so created that the Divine things of the Lord may descend through him even to the ultimates of nature, and thence re-ascend to Him; so that man might be a medium uniting the Divine with the world of nature, and the world of nature with the Divine; that thus through man as through a uniting medium, the very ultimate of nature might live from the Divine, which would be the case if man had lived according to Divine order, hence if man only acknowledged the Lord as his first and last end, with faith of heart, that is with love. (Arcana Cœlestia, n. 3702.)

Continuing the subject, the number above quoted then treats of the manner in which the first or most ancient men on this earth regarded the objects of nature surrounding them as images of that life from which they descended, "which images although inanimate were yet thus animated to them." Such perception the celestial angels have, and infants also.

That this state is far in the future we may well believe, but that it will be realized more and more as the influx from the Lord's Divine Human through the new heaven finds recipients among those who acknowledge the Lord in His Second Coming, and elevate the common good of all above their own private interests, is certain. And already to the few who understand the order of creation, how influx is first into ultimates and then through intermediates returns to its source, there is ample evidence in the wonderful advance in human knowledge of, and command over, the marvellous hidden forces of nature that began immediately after the new revelation, by which the Lord as the Divine Truth descends to man, was fixed and ultimated here on earth, and so made accessible to mankind for all future time.

That this has steadily proceeded, from the discovery of how to subdue and use the natural forces of steam, and electricity, and explosives, to the immense improvement of both animal and vegetable forms useful to mankind, and is still progressing rapidly from day to day, is known to all; and concurrent with this, is the attempt to improve communal life among men, to broaden and make more prac-

tically useful the education of the young, and to solve the many problems of communal life both among societies and nations; so that men may have a more equal share of the abundant gifts of the Lord, for their bodily sustenance, and learn to live at peace, and in friendly intercourse, the world over.

But all this only points out and emphasizes the pressing need for instruction on what men now consider the abstract planes of mental and spiritual things—both indeed one plane to the ordinary man, who knows no dividing line between the natural and the spiritual, and is constantly therefore thinking that the moral or the legal must be the spiritual, and the natural affections the highest development man is capable of. The very large and increasing number of books now being written and published, attempting to fill the void that is more and more plainly seen to exist between the new progress of the last century and a half on the external planes of man's life, and the no longer serviceable or reliable system of belief that served so long as religion was supposed to be something shrouded in mystery that no one could expect to understand, is another evidence of the unrest of the times and of the great need of a rational presentation of the truth that the Lord has made His second coming to men, and that all we see around us since the new revelation of the interior meaning of His Word, by which that coming was effected, is simply the working out of that hitherto unknown law of all creative work, that it commences on the ultimate or lowest plane, and, by the use of whatever means are provided and are at hand, works upward and onward to the end in view, at the same time removing obstructions or causing them to remove themselves. A remarkable illustration of this is shown in the present war, where the evil love of domination over men by force, and especially by the claim of Divine sanction, must be seen in all its iniquity and condemned by all who know good from evil, and then be eradicated, even at the cost of many human lives, by those who should never have allowed it to attain its present power.

For, as above quoted, evil is not cast out until man is instructed that it is an evil, and mankind on this earth are today learning this lesson through an experience that is to be commensurate with the evil, in order that it may not recur; and for those who are, or think they are, of the New Church the lesson carries with it the obligation of making known to their fellowmen, who have not had access to the Writings, these so-called abstract truths about the one and only form that can be said to really live, the human mind,—because it is, or may be, recipient of the Divine Life, to use it freely and enjoy it as man's own, acknowledging always that it is the Lord's with him.

For the so-called abstract doctrines are, when applied to the human mind, no longer abstract but concrete, being exact statements of facts regarding that which may be called the only living form of life, existing outside the Divine; and the story of its redemption and regeneration, is an account of the Infinite Divine Love seeking an ever larger field of operation, and so providing countless earths for the prolification of the human race with endless varieties of human beings, constantly led, guarded, and guided, towards just such a life of perfect happiness, peace and contentment with their lot as they, in their freedom of will and accordant rationality, shall choose. Nothing is more plainly stated in the doctrines than is the fact that without this knowledge of influx, degrees and correspondence, nothing can be known of any true spiritual life or of heaven, and it necessarily becomes the first thing to be taught, and yet not ten per cent of the members of New-Church societies of mature years can give any rational account of these things, while all the sermons and lectures on the man Swedenborg, and his wonderful intellect, are on the external, sensuous plane of thought—the appeal to evidence of the senses instead of to the evidence that every man possesses of the states of his own love and its affections, the facts regarding his development through childhood to adolescence, and the successive opening of states within him wherein self-interest is always desirous of pushing to the front, and the love of

approbation trying to hide it from others; while every appetite of his body, or lust of his mind, pleads whenever aroused through the senses, for indulgence to repletion, and has to be held in check and fought against, although it is a part of himself.

It was quoted above that a mere knowledge of abstract truths is of no value apart from its application to some form of use, and all the advancement of science has been through the application of theories formed in men's minds. It is the same with these knowledges of degrees and correspondence; applied to the mind they open up new fields of knowledge and of consequent action; the self-centered interest is seen for what it really is, and no doubt remains as to the duty of the hour, while every day's experience adds to the first dim perception of Divine care and oversight, as the preponderating value of the eternal life of good,—over the temporal life is more clearly seen, till trust and confidence take the place of fear and doubt, and religion is no longer conceived of as anything apart from daily life and experience, but belongs to it, just the same as the air and daylight, or the law of gravity which makes us walk safely so long as we make it subservient to equilibrium and so to the freedom of our lives.

T. Mower Martin.

TRUE HUMANISM.

By Horatio W. Dresser, Ph. D.

AN English thinker of note has defined metaphysics as the effort "to become aware of and to doubt all presuppositions." This telling statement might be adapted to the New Church. We might say that truly and fully to enter it, intellectually speaking, one should become aware of and doubt all Protestant presuppositions. Evidently there is what Mr. Hite called in a recent article in this Review an "inveterate Protestant heredity" which still permits even leaders in the Church to take many matters for granted. In external form at least, the New Church may be described as an imitation of Protestant churches. Just what a radically "new" church would be if organized without reference to existing Protestant creeds, rituals, and the like, probably no one of us knows, for no effort appears to have been made to work the matter out.

The sting of Protestantism, however, is undoubtedly concealed within the modern critical movement. For this movement we need not blame the promulgators of the doctrine "by faith alone." It is a question whether any of the Reformers realized what was coming when the centre of authority was vested in human reason, and the doctrine of "liberty of conscience" was proclaimed. Luther's reaction against Catholicism prepared the way, however. It was only a question of time after attention was once shifted to the field of humanism, through encouragement of the right of private judgment and the awakening of interest in the personal equation. The critical movement was the logical development of Protestantism, and no one can seriously reckon with our "inveterate heredity" without searching into that movement to discover its present influence.

What Immanuel Kant accomplished for the world of critical thought was to direct attention once for all to *the mind's equipment* in all its enterprises. Before his day it seemed possible to gain knowledge of the world, hence of reality, without investigating that equipment; as if life somehow got itself reported to man without the mediation of human consciousness. After his day, it became increasingly difficult even for the Protestant to hold any item of faith whatsoever without question, and the study of the mind's own processes presently took the place of the study of reality. Theoretically speaking, all knowledge was henceforward limited to the science of phenomena, that is, the science of human nature. It was natural that in Germany physiological psychology should flourish where once religious faith reigned supreme. Kant thought he was doing away with knowledge to make room for faith. But faith's great venture was made extremely difficult by the meagre results of "The Critique of Pure Reason."

When Fichte drew the natural inference and wrote his sequel, "The Critique of all Revelation," Kant would not own the sequel. Yet the deed was done. Fichte's inference was perfectly justifiable. One merely needs to know the title of the book to realize that critical thought would inevitably take that step. If we are limited to knowledge of phenomena and the mind's own theoretical constructions of the data afforded by phenomena, it at once follows that the once secure ideas of God, freedom, and immortality, are items of human thought rather than principles of sure knowledge. The world then knows at last what elements have been at work in the production of so-called revelation. The next step is easy, namely, that revelation is only a product of the human mind, nothing more. That is, we can never be sure again that we have positive knowledge. The way is then wide open for modern critics of the Bible, those whose province it is to explain how, out of myths, reputed sayings, and tradition, writers of later generations brought into their present forms the books now called the Bible.

The modern movement, "made in Germany," before Ger-

many was suspected, and acquiring strength with as little question on the part of the world as some other activities fostered in Germany, eventually extended its influences to other lands and became a part of Protestant tradition. What a deep, widespread influence this has been, few of us realize as yet. It has so worked its way into liberal Christian thought that in certain quarters one would be regarded as benighted if one should call it in question. What one hears from the enlightened Protestant today is not a plea for salvation by faith alone, for the Protestant has set that doctrine aside in favor of the modern teaching concerning good works: one hears of the latest researches in the criticism of the Scriptures. Thus a clergyman trained in this way of regarding the Bible will even make bold to assure you that certain sayings attributed to Jesus could not possibly have been uttered in the first century of our era—because they do not accord with the mythical figure which the scholars have reared in place of the true Lord of the Gospels. He will assure you with utmost confidence that the Fourth Gospel (no longer called John's Gospel) could not have been written by a disciple, but was the work of some unknown mystic who produced it for very good reasons of his own. The layman is not of course informed in these matters. What he hears is the scholars' popularisation. Eventually every one has some kind of reason for this modern faith that God is essentially "man's idea." Thus an Ingersoll can declare with utmost confidence that "an honest God is the noblest work of man." Even in the Sunday-school the modern critical movement underlies the instruction.

Plainly, the Protestant of whatever denomination must some time become aware of and doubt all his presuppositions concerning this critical movement, if he shall work his way back to faith. But what shall we say of the New-Churchman? He at least is supposably aware of criticism's deadly sting, even though in other respects he is still beholden to his "inveterate heredity." The New-Churchman has supposably remained in the believer's attitude. He

deems the Bible a product, not of human tradition, but of the Lord, Whose truth resides in the letter of the Word despite all the pronouncements of modern Biblical critics. His acceptance of the language of correspondence as the real language of revelation gives him an inner clue which appears to make this faith impregnable.

Shall we say, however, that Protestantism was a mistake; that the critical movement was without permanent value? That seems to be the attitude of some New-Church people; for one hears them stating pre-critical beliefs, as if the Bible were dictated by the Lord, and as if all parts of it were written in the same way. Swedenborg, too, is often quoted as if the human equation had nothing to do either with the "revealed truth" of his writings or their interpretation by the reader. Yet it is safe to say that if these writings contain the complete truth for the New Age they somehow meet and explain the claims of Protestantism and the critical movement.

The matter may be put in the form of a question for the student of Swedenborg and of the inner meaning of the Word to answer: Do Swedenborg's writings contain the true humanism, a teaching with respect to the human mind such that one can see the truth in Protestantism, yet pass far beyond it and still believe in the Divine integrity of the Scriptures?

One does not need to read very far in Swedenborg's writings, with this query in mind, to learn that his position in some respects is identical with that of the modern critics. In fact, the clue comes in sight with his statement that there was an Ancient Word, parts of which have been handed down, to be given new authority in contrast with the moral and civil authority which they already possessed. His statements leave abundant room for the facts concerning the fragmentariness and imperfections of tradition. He does not claim infallibility or inerrancy for the sacred scribes. He even assures us that many of the most straightforward statements, such as those referring to the alleged Divine anger and repentance, are accommodations to the current

beliefs among the Hebrews. What he does say, that the critics do not say, is that despite all the errors and accommodations the Scriptures contain an inner meaning capable of being disclosed as the Divine Word. That is, he sees and acknowledges the human traditions and imperfections, and looks beyond them. This means that the Scriptures are very much more valuable than they would be if dictated in the manner of a modern author calling off words to his stenographer. It means that in the Bible we have a real book, one that is as true to human nature in all its crudities as to the Lord in all His wisdom.

Again, we may put the matter in the form of a question: What does Swedenborg mean by the "inner dictate" which he refers to in the "Arcana" as the clue to his own manner of studying the Scriptures and writing his books? Plainly this: that his mind was "held in a certain light" which was his constant guide, so that he was able to study the texts, and to write about them *in his own way,* with the language at his command, precisely as any of us would write a book. For Swedenborg did not write by dictation. He did something far better. He wrote in accordance with spiritual principles which he made good by the study of the texts, by elaborate and detailed expositions which any one may undertake to verify by doing what he himself did; by deriving doctrine from the letter of the Word.

To take Swedenborg at his word and take him seriously is to study; not merely to read, accept or reiterate. He expected his readers to make the effort to grasp certain principles and apply them. He believed the human mind capable of such study. He constantly appealed to the reason of the reader to think the matter out. He counselled him to turn to the letter of the Word and to derive doctrine therefrom. He expected the reader to be a man in his true full estate, not to be a merely passive recipient.

It does not require very much intelligence to receive words by dictation. The poorly paid stenographer and the spiritistic medium of the most commonplace attainments show us how unimportant such work is. But it does re-

quire intelligence and interior responsiveness for a Moses to learn through the inner dictate that the Commandments, long cherished by faithful tradition, are given new power by the Lord. The words are not new. They are those commonly used. The newness consists in the fresh inbreathing of the Divine Life. Moses stands out with a certain authority because he is much more than a scribe.

It does not require very much intelligence to seize upon the teachings of the Bible and repeat them by rote as if one understood them. The commonplace evangelist can do that. What calls for intelligence is the effort to penetrate beyond the letter to the truth it contains, and then to state that truth in one's own way and by means of illustrations intelligible in our age. Nor need one have very much intellectual power to gain acquaintance with the idea of correspondences, and to learn to attach correspondential meaning to such nouns as "horse," "tree," "ox," and other words. What does require intelligence is insight into the truths behind such terms, an insight such that this fragmentary interpretation of Scriptural words seems like child's play in comparison.

Any person of ordinary mental powers could come to believe in Swedenborg as a Divine authority, quoting his words with precision and telling the numbers of the paragraphs. The Roman Catholic shows this kind of devotion to his texts. So does the Christian Scientist. Claims concerning revelations are indeed very easy to make. What is called for is actual proof that we possess Divine truth by the way we use the principle of spiritual interpretation.

The true humanism, let us then say, begins with the psychology of the interior life. The inner self of man is very far from a condition of mere receptivity or passivity. It does not reproduce what is reflected on it like an impression-plate. It reacts for better or worse upon all experiences and all facts. The human equation can never be neglected if we would eventually arrive at universal truth. This reaction is a fact with all of us from the first moment of Divine influx to the ultimate moment of its expression.

The essence or spirit is Divine, the form is human. Each of us possesses a nature like that of the race as a whole, yet each is individual, speaking a certain language, limited by heredity, education, environment. The doctrinaire in temperament in an old church carries his fondness for putting the cart before the horse over into the New Church.

It seems astonishing that more efforts have not been made by New-Churchmen to bring together the psychological teachings from various parts of Swedenborg's works in order to produce a humanism which shall include that of Protestantism, the critical movement, and modern psychology of the physiological variety, and yet pass far beyond. It was the study of psychology which gave Swedenborg his central clue, humanly speaking. His theology is put in psychological from first to last. His appeal to the reader is to understand psychology in the light of the "inner dictate." Swedenborg supplies the necessary universal principles. It remains for the reader to apply them—by first becoming aware of and learning to doubt his temperamental presuppositions.

If perchance I am by temperament autocratic, self-assertive, and if the form of my inveterate Protestant heredity is such that I believe the human mind first receives doctrines and then begins to have religious experience, I am sure to turn to Swedenborg with this kind of humanism as my working basis. I shall then become a New-Churchman of a well known type, insisting that all must accept the cardinal doctrines in a determinate manner established once for all by Swedenborg's phraseology. Apparently I possess a standard by which to disclose every falsity in the prevailing teachings of the day, and I am likely to spend my life taking people to task for their falsities.

If, however, my heredity has taken another form I may be prepared to put Swedenborg's ideas in a different order from first to last. Learning that "love is the life of man," and that every man, whatever he believes or professes, is primarily influenced by what he steadily loves, I find that all doctrine is secondary—secondary in origin, in value.

For doctrine is merely a form or vehicle of expression. It is external in comparison with love or the spirit. It truly serves its purpose only in case we know its nature and value as a means and never confuse it with the end. Granted a large measure of faithful responsiveness to the Divine influx manifesting itself through the "life of charity," it may be a useful instrument not seriously marring the life which it expresses. But it is always to be reckoned with and to be kept subordinate.

How, for instance, shall one even understand Swedenborg aright, favored as he was in a hundred ways, without taking into account his type of mind and life, the age in which he lived, the doctrines which then prevailed, and many other matters involved in the human equation? The reader will find him either making the most extravagant claims for himself with respect to "things seen and heard," or exceptionally modest, as the interpretation may be. To some he will seem to be the most impersonal of all writers, while others will find in him the clue to the personal in its best estate. Plainly, his experiences in relation to the spiritual world are somehow authoritative, but how can we determine in what sense they are so until we have sounded these humanistic matters and made certain allowances for the elements peculiar to Swedenborg? For we can hardly make an exception in his case, declaring that through his mind the Absolute speaks as if his mind made no difference whatever. His writings were accommodated to his age. What he wrote was in phraseology which that age needed. The universal truth in his writings must be brought out of the letter of his writings, by re-thinking this truth, by relating it to the present age, an age radically different in many ways from his own.

Apparently, Swedenborg put doctrine first. For does he not assail the doctrines of the Protestants, pointing out their errors, and exposing them to severe analysis? Apparently, too, he puts doctrine first when he sets forth the essentials of the New Church. Hence the founders of the organized New Church in England seem to have followed

the best authority. They surely imitated Swedenborg. His followers of the doctrinaire type since that time have surely been equally faithful. But is it so? Does Swedenborg really lay down doctrines which one must accept, in the sense of believing a creed, or find the doors of heaven closed against him? A literalist could apparently prove this to be the case. He could quote the "True Christian Religion" in such a way as to frighten a person into verbal acknowledgment of the crucial matters in an ape-like way.

Yet everything depends upon what you are looking for, upon your humanism. What if we should all begin again, going to work in the empirical spirit which actuated Swedenborg when he tried time after time to find the right way to interpret the opening chapters of Genesis before, with Divine help, he succeeded? What if we should make a study of Swedenborg's psychology? What if we should look back of "our inveterate Protestant heredity" to our inveterate human heredity?

HORATIO W. DRESSER.

DO WE UNDERSTAND SWEDENBORG? (II.)

By William McGeorge, Jr.

RECURRING again* to the difficulties that Swedenborg has pointed out to our understanding what he has written, we find in A. 4234 a statement which would make it appear hopeless for us to understand some very important things. We read:

> But these are things which can by no means (*nequaquam*) be fully set forth to the apprehension; the cause of which is that the most general things of this subject are unknown in the learned church, even the Christian (*in orbe erudito, etiam Christiano*). For it is scarcely known what the Natural man is, and what the rational, and that these are altogether distinct from each other; and also it is scarcely known what spiritual truth is, and what its good, and that these also are most distinct from each other. Still less that when man is regenerated, truth is conjoined with good, in one distinct way in the Natural, and in another distinct way in the Rational, and this by innumerable means. Yea, it is not even known that the Lord made His Human Divine according to the order, according to which He regenerates the natural man. Since therefore these most general things are unknown, it must needs be that whatever is said about them will appear obscure. Nevertheless, they must be stated, because otherwise the Word cannot be unfolded as to its internal sense. At the very least, it can be made evident of what, and of what quality, Angelic wisdom is, FOR THE INTERNAL SENSE OF THE WORD IS PRINCIPALLY (*principaliter*) FOR ANGELS.

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* The first half of this article appeared in our January issue. The references to Swedenborg's works are made by initial letters as follows: A., Arcana Cœlestia; Ad., Adversaria; C. L., Conjugial Love; D., Spiritual Diary; E., Apocalypse Explained; H., Heaven and Hell; P., Divine Providence; R., Apocalypse Revealed; T., True Christian Religion. The figures refer to the sections.

I have translated this literally, because here was a case in which the subject not being understood, it could not be understood what was predicated. The translators here, as always, have had difficulty in translating Swedenborg's word *Orbis*. They had failed to notice that *Orbis* in its broadest sense meant the Universal Church. In A. 6297 we read: "The earth (*terra*) denotes the church in particular, the world (*Orbis*), the church in a universal sense." This *Orbis* we are told in E. 1133 included Heaven, Hell and the *Mundus spirituum,* or state of spirits. Not realizing that by the words *in orbe erudito, etiam Christiano*, he was discoursing about "the learned church, also the Christian," which he says is the worst, we find in both the Rotch and Library Editions these words translated "in the learned world, and even among Christians," although there is not a Latin scholar in the world who does not know that *Christiano* is an adjective and not a noun, and moreover, is in the singular number. Properly understood, these apparently harsh words are really a promise, viz.: that if we are not of a church that is only in the pride of self-intelligence, the *Eruditi,* nor of a church that is only one of profession and not of life, the so-called Christian Church, we may hope to understand these arcana, and most certainly will, if our Intelligence and Wisdom (which latter is Intelligence lived and loved), have brought us to the state of an Angel (not angel), which state Swedenborg has told us hundreds of times, we can attain while we are still living on this earth.

The words that I want to call the reader's attention to particularly, are the concluding words marked by small caps, in which the translators all agree, except that they have interpolated the misleading word "the" before the last word "Angels." Swedenborg is not talking about persons, nor about persons of another world, which can only be reached by physical death, but rather of a state to which we can attain here, provided we attentively read (here intending what Swedenborg does when he admonishes us to read *cum attentione*), Intelligently, or what is the same thing,

Spiritually discern, and Angelically love and live the truth which has been revealed to us; and for our comfort and encouragement we are told: "it is not so difficult to live the life that leads to heaven as is believed," (H. 528). This encouragement is tempered with the admonition we find in all the books, that we cannot hope to leave our natural state, and begin any real progress towards this blessed condition, until we have entered the *altera vita* (not "the other life," as it is so constantly translated, but the other of our two natural lives, viz.: the rational). We cannot hope to make any progress until we have come into the state of freedom and equilibrium which characterizes the *Mundus spirituum*, and we enter that state when we have learned to think rationally, or in the rational mind. The rational mind is the *Mundus spirituum*, the state of Spirits, whence there are two ways, one leading to heaven, and the other to hell. (See H. 430 and A. 2851; also what has been quoted before from P. 324.) This being understood, we can understand why we are told so very often that the most important things we need to know for our reformation and regeneration, can only be learned in *altera vita*, and again, that no one can be reformed or regenerated except in the state of freedom and equilibrium of that life. If we stop to think, we know that that state of freedom and equilibrium *is* the *Mundus spirituum*, a fact which we have lost sight of, because, ignoring Swedenborg's warning as to how we must regard his capitalized words, and ignoring the fact that *Mundus* was thus written, we have persisted in calling that state, "The World of Spirits." When these various statements were rightly understood, the East Indian philosopher would find no inconsistency or contradiction in what we are taught about the *Mundus spirituum*, and the equally positive instruction that a man's state is unalterably fixed at death.

Moreover, if we had only understood and correctly stated what we are taught, that a man only becomes really human, that he is only really a man when he thinks in the rational mind, we could have removed another great stumbling block

to the acceptance of Swedenborg by intelligent people, viz.: his teaching that animals have souls. His animals have, but to the attentive reader he has made it plain that he is discoursing about undeveloped men, who have not yet attained the really HUMAN qualities or faculties of freedom and reason, but who only think in the *animus*, and not in the rational mind. He has told us very plainly in Ad. 916 of Vol. II of Part First, where speaking of those Animals, he writes: "for to them also is given a certain mind, which is called the *animus*, from which they are said to be animals." The trouble is, that our translators apparently had great doubt as to what was meant by this word *animus*, and they call it by many names, sometimes "lower mind," generally merely "mind," then "intention," "disposition," "attention," &c. These undeveloped men, those of whom it is said hundreds of times *homo* is not *homo*, i. e., he is not really human in the sense mentioned, these have souls, but in the sight of God and the Angels they are not men. And yet without them there could be no men. They are the *Naturale*, and in one sense the most important of all, and when this *animus* is married to the *mens* or rational mind, that is the beginning of all progress, and we have the spiritual man, and when the *Mens* is married to the *Anima* or soul, that is the end, and we have the Angel. We are told all about it, and it is only necessary to read all the passages in full indicated under the title "MIND, *Animus*" in the Concordance, and the passages to which they refer, to obtain a pretty fair idea of the whole subject; but it is necessary to see them in the original to obtain a full and true idea. I give simply one, A. 8998, "Marriages * * * are conjunctions of lower minds (*animi*) and of minds (*mentes*)."

Referring to the concluding words of A. 4243, "for the internal sense of the Word is principally for Angels," which certainly imply that practically only Angels could understand it, in A. 5398 there is a very instructive number on the subject of regeneration. We are told that at the present day they who are of the church know so little about it,

that they do not even know that regeneration goes on through the whole course of life of one who is being regenerated, and that it is continued in the *other life*. If the "other life" means only life after death of the physical body, then here is a violent contradiction of one of Swedenborg's most positive statements. Near the end of this article it is stated, "In what manner therefore man receives new life and is regenerated * * * is contained in this internal sense." If this vital information is there contained, and if it can only be understood by angels, can only be understood by those who are generally thought of as angels, of what possible use can it be to evil and natural men? This number should be read very carefully, for it is in it that it is stated in the Library Edition "for man is so evil that he cannot to eternity be fully delivered from even one sin, but can only by the mercy of the Lord (if he has received it) be withheld from sin and kept in good." There is not an intelligent New-Churchman in the world who does not know that that is contrary to Swedenborg's most positive teaching. The remarkable fact is, that it is absolutely contrary to the teaching in this very number. And yet here we find it stated that man is only delivered from his evils by the mercy of the Lord, which is faith alone in its worst form, but in the little parenthetical clause seen above, and which is as it appears in the Library Edition, an idea that is most revolting is inculcated, that the Lord denies His mercy to some. The whole trouble here is, that what is translated "but can only by the mercy of the Lord" is written by Swedenborg *"at solum ex Misericordia Domini."* He has taken a great deal of pains to tell us first, that when a word is capitalized it does not mean what it appears to mean, and therefore *Misericordia* cannot mean *misericordia* or mercy; and second, he has expressly told us in several places, that by this particular expression, *Misericordia Domini,* he does mean "Divine truth." See A. 24 and R. 200. For further proof, see H. 251, and note the title to that chapter, "No one comes into heaven from immediate mercy," and then see what it says about the means by

which salvation is effected. The same word *Misericordia* is used as being the means, but it is explained that these means are Divine truths. See especially H. 253. Here again is another remarkable illustration of the truth of Swedenborg's statement, that if the subject is not understood, we cannot understand what is predicated of it. The verb in the little clause in parenthesis "if he has received it," is *receperit*. While *recipio* can and does sometimes mean "receive," that is by no means its literal signification, because *capio* would be "to receive," and the prefix *"re,"* as every one knows, means a repetition or again. Because *Misericordia* was supposed to mean mercy, one of the meanings of *recipio,* of which there are about fifty, was chosen, which would seem to fit the "subject"; but even this would not suffice; the syntax had to be violated, for *receperit* is the perfect subjunctive. One of the literal meanings of this verb is "to take to one's self," and what Swedenborg really says is, "for the natural man is so very evil that he cannot possibly to eternity (*in æternam*) be fully delivered from even one sin, but only by the Divine truth *if* he may have taken it to himself, can he be withheld from sin, and kept in good. Swedenborg uses no parenthesis, which has evidently been inserted to tone down, and, as it were, apologize for his supposed error, or contradictory statement. What Swedenborg writes needs no apology, and no parenthesis. I am afraid those philosophical East Indians would revolt at the apparent contradictions noted, even if they are supposed to be good enough for Englishmen and Americans. Let it be noted, however, that as *Misericordia* does not mean "mercy," neither does *in æternum* mean "to eternity," in the sense which we attach to those words. There is no time in the spiritual world, and the idea of time must not enter into the consideration of spiritual subjects. *In æternum* means in a full state as to truth, or as to falsity. It is a state of Heaven, or of Hell. From the context we know that in this case, it was a full state of falsity, and what the Lord through Swedenborg tells us here is, not that any one is saved from mercy,

nor that mercy may be withheld from any one by the Lord, but that the evil natural man spoken of, being in that full state of falsity, cannot be loosed (or set free, *liberari*) completely from a single sin, except by Divine truth, provided he may have taken that to himself, i. e., applied it or lived it. This statement does not need to be made parenthetically, and needs no implied apology. I am inclined to think, however, that Swedenborg instead of saying "a single sin" meant "that particular false state" signified by *in æternum, uno peccato,* admitting of that interpretation, and the other being very unlike his mode of expression.

As further illustrating the state of perplexity or uncertainty which the translators have been in with respect to the word *animus,* and for the further purpose of calling attention to another difficulty in understanding what is revealed to us, which has puzzled and confused some of our brightest minds, it may be useful to refer to the difficulty Swedenborg so often points out, of seeing the internal sense in the historicals, when, as he says, that sense seems to recede so far from the literal sense. In one of these passages, A. 2176, if we were to accept what is written literally we would be discouraged from making any effort to understand. He writes, after telling of real spiritual things that are involved in the historicals then being explained, "that these things are involved, any one can in no respect (*nusquam*) believe." Fortunately for us, this sentence is lightened by the explanation which he proceeds to make here, and in many other places, where he says practically the same thing. In this number, and in A. 1143 and A. 2310, and elsewhere, he explains that the difficulty about this, the reason why the spiritual sense cannot be seen in the historical, the reason why it can be believed, as it has been believed, that a mistake has been made, and that the literal sense precludes the idea that the spiritual sense given can be involved, is because we do not think about this matter in the rational mind, the *mens,* but we persist in holding the *animus* or natural mind in the literal sense, and especially in the historicals, and for that reason we are unable

to discern the truth. If we understood what Swedenborg means by the natural mind or *animus,* we would know that it could not be otherwise. In the very nature of things, that mind cannot comprehend spiritual things. As I am hoping that what is here written, and something that may follow, will induce our publishing societies to correct their translations, I want to point out how hopeless it is for the English reader to get any rational idea from what is said about many things in the books we have. Thus in A. 1143, while the "mind" that is spoken of is the *animus,* the translators simply say "who hold the *mind* in the historical connection." In A. 2176, although the same word is used, we read: "who keeps his *mind* intent on the literal sense." In A. 2310 "confusion is worse confounded." Here Swedenborg is adding to the truth that he has already given, as is always the case in the numbers to which he refers. After telling us again about the difficulty of seeing the internal sense in the historicals, he now gives the reason, and we read: "Both because this has hitherto come into no one's mind (*mens*) and because the historical parts are such as to keep the *attention* (*Animus*) fixed on them." We have seen *animus* called "mind" and "lower mind," why is it "attention" here? Is Swedenborg's meaning conveyed to the reader? As a matter of fact, if what Swedenborg means by "attention" was kept on the matter, there would be no difficulty. The truth would have been seen. It would seem as if the translators thought that it would not do to translate *animus* "mind," because they had already translated the word *mens* "mind"; but why not write here "lower mind," as they have done elsewhere? That would have stated a part of the truth and would have conveyed a rational idea. Instead, they wrote the word "attention," and, as Gorman says, they have perpetrated another forgery on Swedenborg.

There are hundreds of other passages where Swedenborg points out the difficulty that readers will have in understanding, but it will be utterly impossible to more than refer to them here. In A. 3969, speaking of the good of the interior man with the good of the exterior, etc., he says

"that these arcana cannot be seen except by those who are in the *charity of faith,*" and he gives a reason which it might be well to consider. In A. 8694 he tells us that "only the *good* have *revelation.*" If revelation, which Swedenborg spells *Revelatio,* means only what we find written in the Word and in the Writings, as my Academy friend insisted, this would seem to be a mis-statement, because the evil as well as the good can have that. Some of the most evil men I ever knew were deeply versed in the doctrines. If by *Revelatio* the Church eventually is willing to believe that Swedenborg means influx, as is perfectly apparent to any one who will read what he says on the subject, then we can believe this statement, because we know that there is not influx from the higher heavens into the evil man. Those who are willing to investigate this matter for themselves, can find proof of this statement as to what Swedenborg means by *Revelatio* in, *inter alia,* the following references:

A. 1712, 2535, 2580, 4391, 5097, 5111, 5121, 5272, 6371, 7502, 8636, 8694, 8780, 9216, 9350, 10833; note to H. 1, H. 254; E. 36, 1162-8; R. 3768.

In speaking of the difficulties in understanding Swedenborg in what has gone before, it has been my purpose to try to give an example of each of the various kinds of difficulties that he speaks of. I find that that will be utterly impossible within the limits of this article. While I deem that a part of my purpose would be defeated if I did not specifically refer to two others of these, now I must content myself with saying that there are hundreds of such passages, some of them in even stronger terms than those I have quoted, some of which tell us that we cannot understand what is written because we do not understand the Doctrine of Reflection, which in D. 739, he says is a whole (*integer*) doctrine, or, because we do not understand the Doctrines of Order, of Degrees, of Form, of Influx or Correspondence. Again, we will find it stated that we cannot comprehend because of our lack of understanding of three or more of these doctrines grouped together. There

are very many that tell us especially that man must love and live the truth in order to understand the deeper revelations of it, so that it is not only a question of knowledge, but especially a matter of life. Some of these passages which any one who really desires to understand this subject ought to read, can be found in the following works at the numbers specified:

A. 97, 111, 196, 310, 531, 549, 609, 978, 1043, 1125, 1408, 1695, 1776, 1854, 1889, 1900, 1904, 2183, 2574, 2580, 2715, 2718, 3030, 3128, 3321, 3473, 3563, 3596, 3688, 3747, 4245, 4319, 4329, 4459, 5119, 5146, 6371, 6465, 6595, 7502, 8636, 8637, 8783, 8794, 9394, 9715, 10099, 10133, 10181, 10604. W. 185, 264, 285. E. 735[2], 790, 1162. C. L. 492; H. 38, 39; T. 49, P. 317. D. 733, 734, 739, 1602, 1603, 1604, 2308, 2309.

The Lord always provides and seeks to guard against the deadly sin of profanation, and therefore Swedenborg does.

In what has been said and cited about the difficulties of understanding the Writings, perhaps the most significant of all is the instruction that the spiritual state of the reader has a good deal to do with this. One of the things that is most earnestly pressed upon us in this regard, is the fact that the sight of the truth will be denied to all except those who are in the real love of truth for its own sake, or, as it is stated in other places, those who are in the love of knowing and acquiring truths because they are truths. These passages are so numerous, that it is hardly necessary to refer to them. We have seen that only the *good* can understand certain things, and if we have read what has gone before, we have seen the reason for that. Again, that only *those* who are in the *faith of charity,* &c. But there is one other all-sufficient and controlling reason why the truth is presented in the shape in which it is, and that is the tender mercy of the Lord toward even the vilest of sinners, which causes Him to provide as far as it is possible, consistent

with man's freedom, against the terrible sin of Profanation and its direful consequences.

So, all through the Word, beginning with the statement in Genesis, iii, 24: "So He drove out the man; and He placed at the east of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life," we find that constant provision is made to guard against this danger. It is in the explanation of the fact that Abraham twice said that his wife was his sister, and that Isaac did so, that the clearest explanation of this sin of profanation, and the Lord's effort to save man from it, is given. It is explained that it was permitted that Abraham should say that his wife was his sister, and that Isaac should do the same, in order that Divine truth might not be profaned. What was stated by Abraham was true, but it was not the whole truth. We know that in the Word the real Divine truth is concealed under statements of natural truths. It is the same in the Writings. It seems to me that when we remember that the Writings are the opening of the Word, we might expect very similar conditions to obtain in them as in the Word itself. The truth must be given, but nevertheless, it must be given in such way that it cannot easily be profaned. There are, and always have been, men of such deep and penetrating minds, that they could and did grasp these truths intellectually, but did not will nor live them, and to guard these against the most direful form of profanation, and to guard all against both forms as far as possible, the Lord's Servant, Swedenborg, wrote as he did.

We all remember that we are taught in P. 222, that "a man can be admitted into the wisdom of spiritual things, and also into a love of them, and still not be reformed," and that therefore, as we are told in the title of the chapter beginning P. 221, "the natural man is not admitted interiorly into the truths of faith, and into the goods of charity, except so far as he can be kept in them, even to the end of life." If a man cannot be kept in the truths of faith, the only thing to do is to guard against his being admitted into

them. This has been done, and will continue to be done, by the natural truth or *Scientia,* which is all that appears upon the face of the Writings.

Again referring to what has been said about the second part of "Conjugial Love," and how the natural statements there all tended to restrict evil, and permitted of lesser evils to guard against greater, it was doubtless of Divine Permission, that those who were capable of taking the real truths into their understanding, but who, not willing or living them, would have profaned them, should be guarded against the more deadly form of profanation, by the false idea that they were *permitted* to hold *in animo,* as to the real signification of the apparently very natural and gross terms, *Fornicatio, Concubinatus* and *Adulterium,* which are the "subjects" treated of in that part of the work; and it was also doubtless of Divine Permission, that not understanding the "subjects," they necessarily did not, and could not understand what was predicated of them. It was safer and better for them, and certainly the primary use of this book has been better subserved by the fact, that it has almost universally been believed that Swedenborg was treating of natural, physical evils; whereas, while externally, much needed instruction is conveyed as to these evils, the real spiritual instruction is about the more interior evils and falses of the Will and Understanding corresponding to those external, physical evils.

It is remarkable to my mind, that in those very numbers of the *Arcana Cœlestia* referred to, nn. 3398 and 3399, which speak so strongly of the evil of profanation, Swedenborg has given the spiritual signification of those three natural symbols or terms. He says about those three "Subjects" of discourse above named, that "nothing else is signified than perversions of good and falsifications of truth." See also R. 134 and 719, and also A. 2466 and 2729. We are especially told in A. 301-3, that natural men are kept in ignorance lest the truths of faith should be profaned. This instruction is given us in connection with the

words in Genesis iii, 22, "Now lest he put forth his hand and take also of the tree of life and eat and live to eternity."

Correspondence.

Something must be said about this subject for three reasons, 1st, because of its absolute importance, 2nd, because of the false idea generally entertained and taught about it, and 3rd, because I have never read in the current literature of the Church, and have never heard expressed in preaching or other discourse, the full meaning that Swedenborg attaches to his new verb, *Correspondeo,* or to his noun, *Correspondentia.* It may help the reader to make the effort to understand this subject, to premise that neither of these words can be found in any Latin dictionary. If Swedenborg had merely intended to write a verb meaning "to correspond," he could have found several, as *Respondeo,* without the prefix *cor,* which means just what our verb "correspond" means. Or he could have used the verbs *convenio* or *congruo,* which are likewise so translated, and which he often does use, as well as adverbs formed from them, when the ordinary idea of "corresponding" is sought to be conveyed. The adverb *congruenter* is found frequently. The simple fact, that in this case, as in so many other cases, he uses words not to be found in any Latin lexicon, or, as in C. L., uses words with entirely different significations from those assigned to them in the lexicon, ought to have been sufficient to have induced the most careful search to ascertain just what specific meaning he did assign to them. As so often said, all his specific terms are defined by him, but rarely where they are used to convey a natural meaning to be derived from the context. Unless this course had been pursued, i. e., unless his definitions had been omitted in such places, his scientifics, which on their face are merely natural statements of truth, would have been impossible, and his books would not have been read, even to the very limited extent to which they have; and if read, as he tells us himself, would have been read with loathing. See D. 4422. If the truth had been stated so that it could have

been understood by evil natural men, it would have been profaned.

Moreover, as we are told so frequently, Divine truth could at first only be imparted in what he calls "generals." He tells us in A. 1563, and many similar passages, that the External or Natural man could only receive these generals, and here he tells us again that these are vessels, and that they must be opened, and when opened, then the particulars and singulars they were designed to contain, flow in from the Internal man. First these natural truths must be used to remove our natural evils, and these being removed, good is adjoined by the Lord. Then in A. 9043 we are told that when good is in the natural man, he becomes a new man; that his life is then from good, and his form (i. e., his mind) from truths derived from good, and it is added "and he is just as an angel." It is not said he must die to become one, but we know from what is taught elsewhere that he must first become a spirit, which he does so soon as he begins to think rationally. He is then in *Mundus spirituum,* and acquires the wonderfully increased power or faculty of seeing truth, resulting from his entry into that state. But a spirit is not an angel, and never may be one, unless the truths then learned are applied to life. As a spirit he can learn much, but only as an Angel can he see and understand the more interior arcana, and love and live the truths acquired. As a spirit he can learn particulars of the general truths he had found in the scientifics, but only as an Angel can he learn the singulars. We recall what we are told so often about the multitudes of particulars and the myriads on myriads of singulars. Let us ask ourselves the question, whether we have seen and understood these. If not, should not the Church set about learning them, and may we not, little by little, do so, if we heed Swedenborg's warnings and hints, and begin by trying to learn the meaning of those words of his which he said had such a fulness of meaning, that even spirits, recognizing that, were then able to comprehend the inspiration of the Word? We certainly must admit that we have not yet

learned the particulars and singulars, and if we are frank, we shall further acknowledge that we have not yet seen the *copia* in his words that the spirits did. When we have been thus frank with ourselves, and acknowledge so much, we may be willing to take note of what he says in A. 2117 and A. 2129, about his capitalized words. Then the idea may enter our minds, that these are the words he is referring to, and we may be induced to seek the meaning of them. If only a very few are induced to make the effort, I shall feel amply repaid for many years' hard work, for I know what must surely result.

Recurring now to our special subject, it seems to me that there are three senses in which Swedenborg uses his noun *Correspondentia* and his verb *correspondeo,* or rather, there are three things which he is inducing us to do, by the use of these terms. I am the more convinced that there are these three things, because they are to be done successively in the three degrees of the mind. The first is to learn the scientific fact, adapted to the natural mind, that there is a constant and inherent relation between natural things and spiritual things, as that heat corresponds to love, and light to truth. These correspondences must be learned and taken into the memory of the natural mind as a storehouse, or treasury, as Swedenborg calls it, from which we can draw out from time to time, subjects for thought or cogitation. This is a purely natural process, and is the work of the natural man or mind, but it must be done thoroughly, for it is the basis of all that is to follow. If we stop here, this knowledge is as purely natural as are the theorems of geometry.

When this knowledge is stored in the memory, we are told that we must sublimate it. Thus, taking one of the two correspondences referred to, when our eyes are filled with light, and we are led to see how that enables us to see natural things as they are, and to understand their relations, we should elevate our minds to think of light on the spiritual plane, i. e., truth. Realizing how natural light helped us naturally, the desire might be created to get the

spiritual light or truth, to the end that we might derive a corresponding benefit on the spiritual plane. Unless this was done, no use would have been performed by storing up the natural knowledge. We are admonished and encouraged to do this, by what we are told about the men of the Ancient Church, who were spiritual men, that when they saw a natural object or thing, they instantly thought of what it corresponded to, and we are told of the marvellous Intelligence which this habit developed. We can see that this is a spiritual process, and the work of the spiritual man.

Pausing here for a moment in the explication, let us consider what would have been the effect, if these men were told and *believed,* that there were no such correspondences! Just such an evil effect is produced when we are told and *believe* that there are no correspondences in the Writings. Our natural mind or *animus* is held in the mere scientific, the natural truth, and no effort is made to elevate the mind to the spiritual plane, and to take in and ponder the spiritual truth in the symbol, and we remain natural. It is because, and to the extent that these spiritual vistas are removed from our sight, that we lose interest, and do not read and think.

So believing, and thus failing to get the spiritual truth we so sadly need, because we do not look for it, one inevitable result must ensue. The great end and purpose for which this Divine doctrine of Correspondence has been revealed to us, would be defeated. The two steps, one of the natural man and the other of the spiritual man, have been outlined, but even if fully taken, and if we had become accustomed to think of the spiritual things typified by the symbols, it would avail nothing, unless we took the third step, having first learned that the highest, the heavenly and Angelic meaning of Correspondence is Obedience, and of Correspond, to obey. The External man must be reduced to correspondence to the Internal man and this, we are told, means Obedience. The truth must be learned, that it may be obeyed. This is told us over and over again,

but perhaps no more clearly than in A. 911 and A. 913. In the first number we read: "With the regenerated man the externals correspond to the internals, that is, render obedience (*obsequia præstant*). In A. 913 we read even more plainly: "When the external man is reduced into correspondence or obedience (*correspondentiam aut obedientiam*)."

This is the end and purpose of the whole Doctrine of Correspondence, as it is of all the doctrines. It and they must all be made matters of life. It is true that it is said that it is the natural or External man that corresponds, becomes obsequious or obeys, but it is the Internal or Celestial man that induces the *correspondentiam aut obedientiam.*

If we are content with merely reading the Writings, and allow ourselves to believe that on their face we are going to find all the Divine truth that has been revealed to us, and seek no further, we are resting in mere *Scientiam,* and if we did nothing more, we would remain natural men, and would have only natural ideas about the revelation. I know this will not be admitted, but it must be said, because Swedenborg frequently stops in his discourse to tell us this, and perhaps nowhere more plainly than in the profound work on the "Divine Love and Wisdom." There at the end of n. 55, in which he has been discoursing most profoundly on the subject "that all things in the created Universe are recipients of the Divine Love and the Divine Wisdom of God-Man," he abruptly writes: *hic modo id sit pro scientia,* i. e., "let this be here only for the sake of natural knowledge." The translators would all have realized this, if they had taken the pains to learn that by the "created Universe" he meant the "regenerated man," or, as he says, what is the same, the regenerated universal mind, including the Heaven of the Internal and the Earth of the external or natural.

I had intended to give the translations of these few words as variously given in nearly a dozen editions that I have looked up, for the purpose of illustrating the fact that

the translators have not understood Swedenborg, because they could not agree as to what he said in these few words, and what is more remarkable, the same translator in different editions, did not agree with himself. The translation in the Rotch Edition is a fair sample. We read: "here it is only mentioned for information." One of the common vices of the translators is here shown, viz.: the interpolation of words. Swedenborg says nothing about "mentioned." Syntax is also violated; *sit* is in the present subjunctive, with the force of the imperative. Again, *scientia* is not said to mean "information" in the Latin lexicon, and *every* intelligent New-Churchman knows that Swedenborg does not assign any such meaning to that very significant word of his, and I do not think that *any,* believes that he would make such an inane observation. What is all Swedenborg's writing for primarily, but for our information? He tells us a great many times, that any one who persists in holding his natural mind (*animus*) in mere terms, is not, and cannot be, rational, so long as he does so. This circumstance proves the truth of what he says. This translator, and all have done the same, has only thought naturally of the mere term; he has not sought to find, and most certainly has not expressed the force of it, and the inevitable result of what he records is devoid of rationality, which is not true of Swedenborg's terse statement.

That it is necessary to fully understand the subject of Correspondence, or, at least, to use Swedenborg's own words, that a spiritual knowledge of this subject, uncovered or revealed, shall be fully lodged in the understanding, is declared in all the Writings, but nowhere so emphatically, nowhere in words than which none could be stronger, and which admit of no possible doubt, than in the very book where above all it was necessary that this knowledge should have preceded, in order that what the book was treating about should not be misunderstood.

In C. L. 127, speaking of the correspondence of three of his "subjects" indicated by marked or capitalized words,

with the very spiritual concept that he has introduced into his Writings, under the title of *Amor Conjugialis,* he says:

> But these things are more secret (*arcaniora*) than that they can enter the understanding with any spiritual light, unless a spiritual knowledge of correspondence shall have preceded; which, unless fully revealed (or uncovered, *detecta*) it is present in the understanding, it is altogether in vain, (or to no purpose, *frustra*), howsoever those things which are the subject of this treatise might be explained, that they would become comprehensible.

For other passages in the other works telling us of the necessity of introducing correspondences, see H. 115; A. 1626, 1756, 7442, 7443.

The above very emphatic statement of Swedenborg has been fully and painfully verified. Because his translators have not understood his correspondences, and therefore have not understood his "subjects," they have predicated of them in such way as to bring this holy book, not only under judicial condemnation, but under the condemnation of our own true women, whose God-given faculty of perception caused them unerringly to perceive, that what was there set down by the translators, was not only contrary to their most holy instincts, but directly contrary to what was elsewhere taught in the Writings. And it was mainly because the Church generally believes that there are no correspondences in this book, and therefore has not diligently sought to obtain its spiritual meaning, that it was unable to present such explanation of it as to avert judicial condemnation. It was because of the horror of that condemnation, which as a lawyer I was compelled to admit was humanly just under the evidence submitted, and which was all the Court could consider, and because I knew in my inmost soul that the Servant of the Lord did not, and could not, teach other than the most absolute purity, that burdened with years as I was, and with the cares and duties of a large business, I undertook the task of vindicating the truth that could better have been done by others, younger, and to whose ordinary vocation this work would have been more germane. It was a slow and laborious process at first, because knowledge

that had been unused for fifty years had to be revived; but I can truthfully say, that if I could adequately convey to others an idea of the great joy which is experienced when a new truth is perceived, or when things that have been in shade become effulgent with light, if I could only persuade them that when pondering things that seem beyond any intelligent apprehension, influx comes at such times and in such way as we are told of in A. 10933, I am sure hundreds would speedily join in the work, and I am inwardly convinced that in the Lord's good time, thousands will. But because I see how much there is to learn, I do not think it would be useful to undertake new translations yet; it certainly would not be possible to make correct ones, and the only practical suggestion I can make at this time, is that Swedenborg's capitals be restored, and the reason for doing so stated, so that all with the help of the Concordance can be studying the meaning of Swedenborg's "copious" words. Perhaps it should also be stated, that these words having a special meaning, the real purport of Swedenborg's statements can only be gathered by learning and applying those meanings. Later, when we have learned more, we shall be able to see and state the meaning of some of his remarkable verbs, especially those not found in any lexicon, as *Correspondeo*.

It may be asked, as I have been asked a great many times, why was not the truth stated clearly and plainly, as my Academic friend implies, and the Church generally believes, that it is. Swedenborg has explained why the Word was not written clearly and plainly in this sense, and every reason he has given for the Word appearing as it does, applies to what he has written himself. In the first place he says that the things that are said must be adapted to the comprehension of the common people (*vulgi*). In the second place, the subjects that are apparently discussed must be such as would appeal to such people and to natural men generally, and so apparent truths rather than the real truths must be presented. It is only necessary for us to remember, that in these apparent truths are involved and implied the

genuine truths, and these can be found if we will only take the pains to search for them, or, to use Swedenborg's intensive word, if they are thoroughly exhausted (or drawn out, *exhaustus*) by us from the natural statements of truth. Finally, in the sight of the Lord, one all-sufficient reason for this course is, to guard against the deadly evils of Profanation.

Swedenborg, instructed by the Lord, fully understood all these reasons, and would also know how the instruction that he was commissioned to give should be stated, and, as heretofore shown, in D. 3473, he said that he *must* so write that natural men, men with neither the capacity nor the desire to understand spiritual truth, could comprehend what was written. Because he said that he *must* so write, I know that he has so written. But I also know that no man could of his own knowledge have written in such a marvellous way, that at one and the same time, and in the same words, albeit very *copious* words, he addressed natural men according to their limited capacity, and by invoking or involving the Doctrines of Form, Order, Degrees, Influx and Correspondence in what he wrote, and by making use of what was a common practice in his day (see the writings of William Penn), i.e., by marking his significant words with capitals, which words he had carefully defined, he imparted instruction to Spirits and Angels. It has been shown from what Swedenborg himself has said in what has gone before, that we can become Spirits and Angels, and understand the inner meanings involved. This cannot be done so long as we "stick in the scientifics," those mere vessels, and fail to pour out their holy contents. See A. 2831 and many other passages.

Finally, as showing that Swedenborg had a Divine example in so stating the truth, and that there was Divine method in it, note what our Lord said when His Disciples came and asked Him why He spoke unto the multitudes (which was what Swedenborg was doing) in parables. We read: "He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of heaven,

but to them it is not given" (Matthew xiii, 11). The "heavenly mysteries," or, as Swedenborg calls them, the "heavenly arcana," are given to be known, only to true disciples, those who not only hear, but do the word of their Lord. It was always thus, and must in the very nature of things be always thus. If we hope or desire to know these heavenly mysteries, we thus learn that our hope and desire can be fulfilled only provided we become such disciples. Let us therefore be vigilant and active in learning, earnest and faithful in doing, and to the extent that we are, there will be accorded to us the blessing pronounced on those other disciples, "Blessed are your eyes, for they see: and your ears, for they hear" (Matthew xiii, 16).

My long study has effected a complete revolution in my mind in regard to the value of scientifics and the *scientia,* or natural knowledge derived from them. I had read and heard so much about "mere scientifics," and latterly about "mere memory knowledges"; I remembered what we are told about them so often, that they can and do lead to every heresy and falsity, that I am afraid I was beginning to think that they were not of much importance. But when I began to understand something of the profound arcana that Swedenborg tells us in A. 1676 and 9937 are involved in the little scientific, that the Lord came *in Mundum* to save the *Genus humanum,* when I realized that the whole work of salvation consisted in restoring *Salus,* health, to the natural mind, and in that way the evil natural man could be made Spiritual and Angelic, and become a *totus homo,* and finally, when I read in A. 5287, "Everywhere in the Word, a distinction is made between Wisdom, Intelligence and *Scientiam,* and by Wisdom is understood that which is from good, by Intelligence that which is from truth, and by *scientiam,* BOTH in the natural man," then I began to realize how all-important this natural knowledge is. I also read that the learning of scientifics and storing them up in the memory, was the very beginning of the work of regeneration. But it was not until I had read and understood how these Scientifics were to be used, that I could recon-

cile what seemed apparent contradictions. They are to be stored up in the external memory, and from time to time we must withdraw them from this "treasury," and ponder them, especially to the end that we may see how they can be applied to the removal of our natural evils, and while we are thus pondering them in a holy frame of mind, and looking to the Lord for His guidance and help, there is an influx of Divine truth into our rational mind, and in the light of that truth they are illuminated, and we are illustrated, and can see somewhat of the Divine effulgence.

Unless we do this, there is a constant danger that we may make of them that deadly "pottage" spoken of in C. L. 444, which we are told in A. 3316, consisted of a confused mass (*congeriem*) of scientifics evilly fitted together (*male confarctam*). While in these scientifics, or rather, while in the *scientiam* derived from them, are contained not only the natural truth, but a corresponding spiritual and celestial truth, it must be remembered that the scientifics themselves are only vessels, and it is the contents of the vessels that are spiritual and heavenly. We must not forget, that we have been solemnly warned not to remain in the sense of the letter of those scientifics, and to form our *scientiam* therefrom.

In conclusion, I trust that what has been said about the many great difficulties of understanding Swedenborg, will not prove a deterrent to any from constantly reading and studying what he has written, except to those who would make an evil use of the knowledge acquired. On the contrary, what has been said ought to be spurs to greater and more continued effort. At the same time that Swedenborg tells us of these difficulties, he not only tells us how they may be overcome, but he impresses upon us the loveliness, beauty and helpfulness of the truth we may acquire, if we will only make the earnest effort. On the other hand, he gives us plainly to understand that this will not be an easy matter; that those who are lazy or indolent in thinking about spiritual things, will need triple protection. With indolence in thinking, he connects a consequent indolence in

well-doing. There is an implied promise in that, which is expressly made many times, that if we are active in well-doing, the other state will not supervene. The rewards that are offered and will surely accrue, are not to the learned, the *Eruditi,* not to those who have great Understandings uninspired by a loving Will, but rather to the simple and humble, who love the Lord and keep His Commandments. But to one and all he says at the end of A. 1900, after some most practical instruction about the relations of the Internal and External man, and how we may adapt the latter to the reception of saving truth, "but these things are only said to those WHO LOVE TO SPIRITUALLY THINK (*cogitare*) MORE PROFOUNDLY."

WM. MCGEORGE, JR.

"THE HUMAN WORTH OF RIGOROUS THINKING."*

By the Rev. Lewis F. Hite.

THIS is a remarkably stimulating and instructive book, especially to one who has a passion for advanced educational ideas. Professor Keyser is imaginative and eloquent, but at the same time an enthusiastic devotee of rigorous thinking; and he is richly inspired with the conviction that rigorous thinking is not only a scientific ideal but a human achievement of the utmost importance for successful everyday living.

Life in all its aspects and varieties, practical, intellectual, moral, and spiritual, is a constant struggle to act rightly under the given circumstances. The physical, social, moral, and spiritual environment on the one hand, and the purposes to be achieved on the other, present the conditions of this struggle. The process when successfully carried on is educational; it involves a victorious exercise of the capacity to profit by experience, as well as to foresee, forecast, prearrange, and use, the conditions appropriate to the accomplishment of purpose. From this point of view, thinking is instrumental to living,—on all planes, whether spiritual and moral, or practical. Complete living involves fully developed thinking; and the highest order of living involves the highest order of thinking. From the educational point of view, life is a continuous and unending, if not infinite, process of development; it involves ever expanding knowledge and ever increasing capacity to use the knowledge acquired. With this conception of life in mind, let us cast

*_The Human Worth of Rigorous Thinking;_ [Fifteen] Essays and Addresses. By Cassius J. Keyser, Ph.D., LL.D., Adrian Professor of Mathematics, Columbia University. New York: Columbia University Press. 1916. 314 pp., 8vo. Cloth, $1.75 net.

about and observe how deficient, immensely and sadly deficient, men are—even the most highly educated men we know—in the knowledge, in the kind of thinking, and in the developed faculties, needed for a reasonably attainable fulness of life. The educated man is the man whose faculties are all developed to their highest efficiency. Take the laboring men, the whole class of artizans and artists, the professional men, the amateurs and the men of leisure, the great scholars and teachers of the world, and consider how far they fall short of being educated in the sense here intended. Our great business men are blinded to large views and higher intelligence by their practical purposes; our leading scientists are narrow specialists; our philosophers are superficial scientists; our statesmen are controlled by special interests, or limited by political expediency; our lawyers and doctors, and our teachers and preachers, live and move within the bounds of their professions; and so with other classes and groups. Take even the few eminent ones and the rare exceptions, and try to appreciate how far they fall short of the fully developed man, the man of fully developed practical, moral, intellectual, and spiritual powers.

This is a story of human waste and failure. It is not merely that all men are not educated to the full extent of their faculties and powers, which is doubtless practically impossible; but the pity of it is that they are not educated to the extent of their opportunities. It is this that constitutes the indictment; and it is an indictment of the ignorance as well as of the moral character of men. Socrates maintained that knowledge is virtue, or rather that virtue is knowledge; meaning that if men knew what was right, they would do it. Aristotle argued that freedom is coextensive with knowledge, and that the only man who is really free is the man who knows the full meaning of what he does. In the absolute sense both of these positions are presumably correct; but they also tend to be true in the everyday sense; for knowledge is not only necessary for virtuous conduct, but the tendency is for virtuous conduct to go with knowledge. This is the presumption on which

public education and public-school systems are based. And yet knowledge as an aggregate of items, knowledge as an unorganized mass of things known, does not fulfil the requirements for effective application and use. The knowledge must be ordered and systematized; it must be ready for the occasion.

This brings us back to the importance of rigorous thinking; for success in pursuing, selecting, ordering, and applying knowledge, depends upon correct thinking. Furthermore, the whole body of the sciences, all the arts, and the business of daily life, are concerned with just these processes of dealing with knowledge; especially with the processes of selection, arrangement, and application. The process of education is too often identified with the mere acquisition of knowledge; but this, though an indispensable preliminary, is only the first step, a necessary preparation, for thinking and acting.

With this general introduction, we are prepared to enter with sympathetic appreciation into the spirit and realm of Professor Keyser's book. In daily life much of our acting is based upon probabilities; and the work of the sciences has been to push the realm of probabilities further and further away. In medicine, in engineering, in chemistry, and even in psychology and the social sciences, the field of exact knowledge and of rigorous thinking is steadily enlarging. It is especially the enlargement of the area of rigorous thinking that we are now concerned with. This enlargement is nowhere better exemplified than in the progress of mathematics. Being a mathematician by profession, Professor Keyser naturally devotes himself to this phase of the subject. To put very briefly his point of view, Mathematics is the typically exact science, and is the ideal of all rigorous thinking. The other so-called exact sciences, such as mechanics, physics, chemistry, to a less degree biology and sociology, and even in the opinion of some, psychology and ethics, all get their exactness from the use of mathematics. So the claim is not unnatural, perhaps not unreasonable, that mathematics is the characteristic instance

of rigorous thinking, and that all rigorous thinking tends towards and approximates the mathematical ideal.

This claim is impressively borne out by the long and eventful history of mathematics. Long before Babylonian astronomical calculations and Egyptian land-measuring there were counting systems. Rigorous thinking had its beginning with counting, measuring, and weighing. The story of the number system is one of the most marvelous chapters in the whole history of science. The Greeks took the crude calculations of the Babylonians and the land-measuring rules of the Egyptians and began at once to philosophize upon them, to experiment, to construct, and to invent. In a surprisingly short time, they built up elaborate systems of astronomy, geometry, and mechanics. The myths and traditions about Pythagoras all center in his philosophy of numbers, the scientific value of which was the assumption that the world is so constructed that its nature can be determined by counting. All the while, the number system was developing and extending. First the series of positive whole numbers, then fractions, then negative numbers, then irrational numbers and imaginaries. From these series came the systems: the whole number system of positive and negative numbers; the rational number system of whole numbers and fractions; and the real number system of whole numbers, fractions, and irrationals. The modern investigations of these systems have led to the definite mathematical conception of infinity, and to the conception of grades of infinity, which is one of the greatest triumphs of the human intellect.

The characteristic processes involved in these various developments are *extension* and *generalization.* As an extension and generalization of arithmetic we have algebra; as a result of applying algebra to geometry we have analytical geometry and various branches of higher mathematics; and another application of algebra gives the infinitesimal calculus. With these instruments and with the conceptions they afford, various enlarged and refined mathematical doctrines have been formulated, such as the theory of the

mathematical continuum, the theory of groups and of functions, the theory of n-dimensional geometry and of hyperspace. The passion for generalization and simplification, so characteristic of mathematics, has led to the examination of the foundations of geometry and of algebra, with the result that various postulate systems and various universal algebras have been created.

But perhaps the most important outcome, for human education, of mathematical progress is the identification of mathematics in its higher reaches and in its characteristic tendency, with universal logic. So that now mathematics and logic on their higher levels occupy common ground. This common ground is in part designated by modern symbolic logic. In view of this history and outcome, mathematics appears more and more evidently the typical and fundamental operation of rigorous thinking; for both mathematics and logic, when pushed to the highest stages of generality, become identical. But this means that mathematics and logic pervade and control all thinking of whatever kind in so far as it aims to be exact, and therefore all successful thinking.

Here we come to the heart of the human worth of rigorous thinking, not only the practical worth, but the educational worth, and especially its worth for the highest achievements of the human mind. Consider its influence and significance in all the practical affairs of everyday life, in the mechanical industries and arts, in the whole body of the sciences, especially the physical sciences, in the training of the mind and the enlargement of mental capacity, in the progress of invention and discovery. In all these undertakings mathematics is an indispensable factor; its correct use makes the difference between success and failure. No plan can be conceived and executed without the use of mathematics. Without its use no science can be pursued, and no educational system formulated or operated. This is but another way of saying that rigorous thinking is a constant requirement in all human activities.

A glance at the table of contents of the volume under

consideration will suggest Professor Keyser's treatment of the line of thought herein sketched. Without following the order of topics, we may mention first the chapter entitled "Principia Mathematica," a review of the monumental book by Bertrand Russell and A. N. Whitehead, where the reader will see what the advanced mathematicians and logicians are now doing. It is a good introduction to the topics under discussion. Then there is a chapter on "Mathematics," and others on "Mathematical Productivity in the United States," "Graduate Mathematical Instruction for Graduate Students not Intending to Become Mathematicians," "The Humanization of the Teaching of Mathematics," "The Human Significance of Mathematics"; and more or less connected with these topics, "The Permanent Basis of a Liberal Education," "The Source and Functions of a University," "Research in American Universities"; then in higher fields, "Mathematical Emancipations: Dimensionality and Hyperspace," "The Walls of the World; or Concerning the Figure and the Dimensions of the Universe of Space," "The Universe and Beyond: The Existence of the Hypercosmic," "The Axiom of Infinity: A New Pre-supposition of Thought." All these may be taken as unfolding the topic, "The Human Worth of Rigorous Thinking."

These titles must not be taken to suggest exhaustive or technical treatment. The treatment is popular, and is intended to stimulate interest and to convey a lively appreciation of the studies and results in these fields. Everywhere the constant feature is increasing generality; in arithmetic, in algebra, in geometry, the thinking becomes more and more conceptual and general. In the higher reaches of mathematical and logical analysis, such groups of concepts as number, order, function, and correspondence, are made subjects of investigation, and means of discovery. At a still higher level, groups of very general propositions, postulate systems, are constructed, and tested by the principles of consistency and contradiction. Here we enter the realm of the most elementary thinking, the realm of first principles, the very foundations of mathematics and logic, and in fact

of all rigorous thinking, where absolute rigor is striven for. In this field, the human intellect has freest play, and takes its highest flights in generality and in constructive energy. Ordinary life is a faint echo of this region. From this region, the thinking of daily life draws breath. The path from one to the other is the educational highway. Along this highway, the business of thinking becomes more and more self-conscious, more and more completely master of itself; its heights and its depths are explored and brought into order.

This is a sublime achievement; but the question has all the while been pressing, Is this the only business of thinking—is all thinking of the mathematical type? We have come very near the complete admission, that all rigorous thinking is of the mathematical type; but there has hovered over the horizon the distinction between quantity and quality; and a part of the business of thinking, certainly a part of the business of life, is the selection of qualities. Here we enter a different realm. We have been in the realm of mathematics and logic, and a wonderful realm it was; now we pass to the moral, the æsthetic, the spiritual realm. In this realm, we mount on the ladder of our sensibilities, finer and finer, higher and higher. The business of thought here is introspection and selection. Qualities of feeling, qualities of motive, qualities of life, present themselves for thought's discrimination, selection, and adoption. After that comes the task of logical and mathematical thinking. Both kinds of thinking carry us onward and upward; both carry us up to the infinite; but one is the quantitative, serial, numbered infinite, whereas the other is the infinitude of Love's affections. No doubt these two infinites belong together as aspects of the one infinite Life. The one we approach by rigorous thinking, the other we share more and more fully, at higher and higher levels, by sensitiveness to finer and finer qualities of in-pouring affection.

There is no question about the exceeding great human worth of rigorous thinking; but the human worth of correct feeling is central and essential; the one leads to the Divine thought, the other bears us in the bosom of the Divine love.

LEWIS F. HITE.

SIR OLIVER LODGE'S "RAYMOND."*

By the Rev. John Whitehead.

RAYMOND, the son of Sir Oliver Lodge, was killed in battle on Hooge Hill, Flanders, on the 14th of September, 1915. The book "Raymond," named for him, is written in three parts. The first part gives an account of his life, and is a tribute of affection and appreciation. The second part offers proofs of the life after death in messages believed to come from him through various mediums. The third part is a general argument in favor of the life after death, with the rational grounds for a belief in it, and also for the belief that definite knowledge of that life can be acquired.

Owing to the circumstances under which the book was written, the sympathy of the world has been widely expressed for its famous author. His labors in the field of psychical research through many years had already convinced him of the continuation of the personal life of man after the death of the material body. This belief was boldly and clearly expressed in his famous Presidential Address before the British Association for the Advancement of Science a few years ago. In "Raymond" his faith in the reality of the life after death takes a more personal form, and calls forth a sympathetic response from the reader for the bereaved parents and family. A special interest is aroused in seeing their attitude toward this great question now agitating the minds of millions of people in similar bereavement in all the warring countries.

Raymond Lodge, the youngest son of Sir Oliver and

**Raymond; or Life and Death,* with examples of the evidence for survival of memory and affection after death. By Sir Oliver J. Lodge. New York: George H. Doran Company. 1916. 404 pp., 8vo. $3.00 net.

Lady Lodge, was born January 25th, 1889. In the biographical sketch there are numerous personal touches showing the excellent character and personal lovableness of the young man; but these we will not here notice in detail, since it is our purpose in this article to deal with the question of proofs of the continuation of life after death.

The second part of "Raymond" consists of about two hundred pages giving evidences or proofs that Raymond continues to live. These proofs consist of messages purporting to come from him and other persons who have passed from this life. In the Introduction to this part, Sir Oliver says:

> I have made no secret of my conviction, not merely that personality persists, but that its continued existence is more entwined with the life of every day than has been generally imagined; that there is no real breach of continuity between the dead and the living; and that methods of intercommunication across what has seemed to be a gulf can be set going in response to the urgent demands of affection,—that in fact, as Diotima told Socrates ("Symposium," 202 and 203), *Love Bridges the Chasm.* . . . Nor is it affection only that controls and empowers supernormal intercourse; scientific interest and missionary zeal constitute supplementary motives which are found efficacious; and it has been mainly through efforts so actuated that I and some others have been gradually convinced, by direct experience, of a fact which before long must become patent to mankind. (P. 83.)

Sir Oliver expresses his conviction that he has received adequate proof of Raymond's continued existence; and that "the family scepticism, which up to this time has been sufficiently strong, is now, I may fairly say, overborne by the facts" (p. 84).

The means used in attaining this knowledge are described in a paragraph on mediumship. They are of many grades; but those which he used may be classed as follows: automatic writing, trance mediumship and table-tipping. The trance medium he describes as follows:

> The kind of medium chiefly dealt with in this book is one who, by waiting quietly, goes more or less into a trance, and is then

subject to what is called "control" —speaking or writing in a manner quite different from the medium's own normal or customary manner, under the guidance of a separate intelligence technically known as "a control," which some think must be a secondary personality,—which indeed certainly *is* a secondary personality of the medium, whatever that phrase may really signify,—the transition being effected in most cases quite easily and naturally. . . . The control. . . which speaks during the trance . . . is able to get messages through from people deceased, transmitting them through the speech or writing of the medium, usually with some obscurity and misunderstanding, and with mannerisms belonging either to the medium or to the control. The amount of sophistication varies according to the quality of the medium, and to the state of the same medium at different times; it must be attributed in the best cases physiologically to the medium, intellectually to the control. (Pp. 86, 87.)

From this description of the *modus operandi* of intercommunication by mediums between the two worlds, we learn that four persons are engaged, two on each side; namely, (1) the person seeking information, (2) the medium, (3) the control, (4) the person in the other world from whom the information is sought. The medium is a passive, unconscious, automatic instrument, supposed to act merely as a telephone; the control is the active agent supposed to be the speaker on the other side at the telephone; the spirit consulted is supposed to stand by and give the information to the control who communicates it to the medium. Sir Oliver says the control and the medium introduce "obscurity," "misunderstanding" and "sophistication" into the message. These things should be noted by the reader, since they introduce important elements into the problem of securing communication with deceased persons. Moreover Sir Oliver gives the following warnings of dangers connected with mediumship:

It may be asked, do I recommend all bereaved persons to devote the time and attention which I have done to getting communications and recording them? Most certainly I do not. I am a student of the subject, and a student often undertakes detailed labor of a special kind. I recommend people in general

to learn and realize that their loved ones are still active and useful and interested and happy,—more alive than ever in one sense,—and to make up their minds to live a useful life till they rejoin them. (P. 342.)

Again he says:

It may be well to give a word of warning to those who find that they possess any unusual power in the psychic direction, and to counsel regulated moderation in its use. Every power can be abused, and even the simple faculty of automatic writing can with the best intentions be mis-applied. Self-control is more important than any other form of control, and whoever possesses the power of receiving communications in any form should see to it that he remain master of the situation. To give up your own judgment and depend solely on adventitious aid is a grave blunder, and may in the long run have disastrous consequences. Moderation and common sense are required in those who try to utilize powers which neither they nor any fully understand, and a dominating occupation in mundane affairs is a wholesome safeguard. (P. 225.)

Since this review is written from the point of view given by Swedenborg, we wish here to give some principles and statements from his Writings which reinforce the warning given by Sir Oliver Lodge. Swedenborg undoubtedly teaches the possibility of mediumship. He also warns against its dangers. He shows the origin of the "obscurity," "misunderstanding" and "sophistication" in the messages. He also warns us that the information from the other side does not usually, if ever, come from the person with whom one desires to communicate. A few statements drawn from his Writings may suffice.

As to the dangers in mediumship (which we may add are abundantly confirmed by experience) we read:

To speak with spirits, however, is at this day seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know; and evil spirits are such that they hold man in deadly hatred and desire nothing more than to destroy him, both soul and body. This in fact is done with those who have indulged much in fantasies, until they

have removed from themselves the enjoyments proper to the natural man. (*Heaven and Hell*, n. 249.)

There are also spirits, called natural and corporeal spirits, who when they come to a man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, then not knowing but that all things of the man are theirs. These are the spirits who obsess man; but they have been cast by the Lord into hell, and thus altogether removed, so that such obsessions are not permitted at this day. (*Ibid.*, n. 257.)

Much of mediumship nowadays begins from the practice of automatic writing. A step deeper is trance mediumship, in which the members and organs of the medium are controlled by the spirit. In this control the spirit for the time being takes possession of the man, involving danger sometimes to his physical well-being, but generally to his spiritual welfare.

Again we read in Swedenborg:

It is believed by many that man may be taught by the Lord by spirits speaking with him; but those who believe and desire this do not know that this is connected with danger to their souls. As long as man lives in the world, he is in the midst of spirits as to his spirit, and yet spirits do not know that they are with man, nor man that he is with spirits. [The reason given is here omitted.] . . . But as soon as spirits begin to converse with man they come out of their spiritual state into the natural state of man, and they know that they are with man, and they conjoin themselves with the thoughts of his affection, and speak with him from them. . . . Hence it is that the spirit who speaks with man is in the same principles with man, whether they are true or false; and that he excites them, and by conjoining his own affection to that of man, he strengthens it very much. . . . Hence appears the great danger in which man is when he speaks with spirits, or feels their operation manifestly. (Apocalypse Explained, n. 1182.)

When spirits begin to talk with men they must not be believed; for almost everything which they say is invented by them, and they lie. . . . Wherefore, when spirits spoke, I was not allowed to place any faith in anything which they said. (Spiritual Diary, n. 1622.)

Sometimes it was shown to me by experience, that spirits were induced to believe that they were those persons about whose life and manners I was able to have some knowledge, and from this

knowledge in my mind they induced other spirits to believe that they were these persons. . . . They were endeavoring to make me believe that they were these persons; but because I had learned that other persons may be personified thus perfectly by spirits, they could not impose upon me. . . . They are able to assume the likeness of any man, which they find in the memory of the man with whom they are. (*Ibid.*, nn. 2686, 2687.)

A volume could be written of quotations from Swedenborg bearing on this question of the reliability of messages from mediums, and the dangers attending the practice of mediumship. As said before, when spirits take possession of a man and use him as a medium, it is not only dangerous to his physical well-being but especially to his spiritual welfare, because they bring a powerful persuasion as to the truth of their statements even when they lie. They use the man's memory, the facts, personalities, knowledges deeply hidden in his subconscious mind; and bringing them forth, they use them to convince him that they are the personality he seeks. Moreover, when with the medium they are out of their spiritual state, and consequently cannot give a knowledge of it. The investigation of mediumship fully confirms what Swedenborg says about it.

Now let us turn to Sir Oliver Lodge's account of the seances in which he believes he received authentic information proving the identity of the communicating intelligence with that of his son Raymond. The most important item of information concerns a group photograph, taken at the front shortly before his death, concerning which the family had received no information. Consequently the fact could not be gleaned from their memories by mind-reading.

On Sept. 27, 1915, thirteen days after the death of Raymond, Mrs. Lodge received a message through the medium Peters, speaking of several photographs of the boy, one in a group with other men, in which Raymond had a walking stick under his arm. As the family did not have any group photograph, the message was considered as a guess of the medium. Later Sir Oliver through another medium received a few more details. Finally a lady, a stranger to

the family, wrote about having a group photograph; and still later she sent it. It was of a group of twenty-one officers, some of the details corresponding with the facts gleaned from the two messages. There were also some discrepancies. Raymond's cane was not under his arm, but lay across his feet. Later an entry was found in Raymond's diary under August 24, saying "photo taken." As a matter of fact, there were three separate group photographs taken at the time. The negatives were sent to Aldershot, October 15, to be printed, which was several weeks after the first message was received.

The question that concerns us in this connection is, Did this information come from Raymond's memory, from the spiritual world; or was it acquired from some person who had a knowledge of the existence of the photograph? There were over twenty persons who had a knowledge of it; but so far as appears in the narrative, no print had been sent to England before the message was received. While there is the possibility of telepathic communication with those minds on earth which had a knowledge of the photograph, this possibility seems as difficult of accomplishment as the coming into contact with the personality of Raymond in the other life.

One striking condition in the communications is the extreme difficulty of getting definite and clear statements of facts which certainly were strongly fixed in Raymond's memory when on earth. For instance, he sat for three photographs. He must have known the names of a number of the men who sat with him. He could not give any names, but gave four initials. Three fitted, one did not. With twenty-one in the group, this is not too large a proportion for a guess. When it comes to the exercise of his memory of natural events in his life on earth, scarcely anything is given, and nearly all the items were in the memories of the sitters. If Raymond was present, why could he not use his own memory freely? Concerning other things he seems at times to express himself freely. But when particulars of

his life were asked, immediately he pleads, or the medium pleads, the great difficulties in the way of transmission.

On the other hand, What does Raymond have to say in regard to the spiritual world? To the general public there is no means of testing the qualities of messages; and the wildest guesses may pass current as coin of the realm. But many psychical researchers testify to the numerous baseless fabrications by mediumistic controls. Henry Holt, for instance,—in "Cosmic Relations," p. 523 and elsewhere,—speaks of the control Phinuit's mistakes, his fishing for facts, and calls him "a preposterous old scoundrel."

Swedenborg, however, gives us a standard by which we can test the truth of the messages given through these mediums. Tested by this, what can we say of the things Raymond tells concerning the conditions existing in the spiritual world? We can give only a few cases; but they are characteristic of the whole. According to the information supposedly coming from Raymond,—

> He lives in a house—of bricks. There are trees and flowers,—the ground is solid. . . . There is something always rising from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane. (Pp. 184-185.)
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> Bricks are made from some sort of emanations from the earth. . . . There is something perpetually rising from your plane—invisible—when it reaches us, certain people take it in hand, and manufacture solid things from it. . . . All the decay that goes on on the earth plane is not lost. . . . It gives off an essence—from it we are able to produce duplicates—old rags—cloth decaying—rotten linen—rotting wool are used for making things like tweeds on our side. But I know I am jumping, I am guessing at it. My suit I expect was made from decayed worsted on your side. Your decayed flowers flower again with us—beautiful flowers. (Pp. 197-199.)

In connection with the above, Sir Oliver adds a footnote, "I have not yet traced the source of all this supposed information"; and in another place, after a description of bricks and their origin, and of the revolution of the higher spheres (in which account Raymond said he hung on to the ground for fear of falling off on account of the rapid

revolution), he says: "A good deal of this struck me as nonsense; as if Feda had picked it up from some sitter. But I went on recording what was said" (p. 269).

Let us suppose that Sir Oliver Lodge did actually come into rapport with his son through these mediums. What do we find? A great mass of unscientific nonsense. Raymond was a thoroughly educated young man in the world; but as soon as he gets over into the spiritual world, he gives off a lot of ridiculous theories and ideas. How do these contrast with the teachings of Swedenborg? Since many call Swedenborg a medium, the comparison is of great interest and importance. But first let us consider briefly the essential difference between such a person as Swedenborg and the trance medium. This has been so well presented in a letter communicated by Edwin Markham, the poet, to the *Washington Post* of March 5th last, that I cannot do better than quote the entire communication:

EDITOR OF THE WASHINGTON POST:—Last Sunday I delivered a lecture in Washington on "What Swedenborg Brings to the Heart of Man." On the following Monday a courteous correspondent in your columns called me to task for leaving the implication that all Seership ended with Swedenborg. He thought that I should have taken account of the modern "revelations" coming from the mediums of the seance. This opens a big question.

Please allow me space to say in reply that the Seers are not mediums of the seance: the seers belong to a higher order and are governed by the strict law of service. Between the two—the medium and the seer—there is a whole polar diameter. The medium, in many cases, at least, "develops" or forces herself (or himself) into the Unseen, where she comes into contact with the gross spirits that crowd the earth's frontiers; she gets no light because *they* have no light. The seer, however, does not force himself into the Invisible: he enters it humbly and reverently, and he enters it only when he is called by the Lord to render some great service to mankind. The medium submits to an abnormal "spirit control"; but the seer goes forward in full possession of his normal faculties, knowing that man's place is dominion. No man should submit to the dictation of spirits; for to submit is to lose his firm hold on personality, his firm hold on freedom and rationality.

Moreover, the medium enters only into the foggy air of occult nature; while the seer passes on into the light of the angels. The

medium never gets beyond the illusions of occult nature: she never enters into the mysteries of the heavens and the hells. But the seer penetrates into those mysteries, for the doors of his advance are opened by the Lord; and he is instructed in the wisdom of the angels in order that he may bring back to men a light for the brain and a comfort for the heart.

But the chief test is in the nature of the revelations that we get from these two explorers. The revelations of the medium are well nigh always a vapid and colorless outpouring of commonplaces—the exegesis of the obvious. I have found no case in which she (or he) gives us a rounded and solid philosophy based upon the self-abnegation and heroic teachings of the Christ. But, turning to Swedenborg, we find a deep and original philosophy based upon a faith in the Christ as the Divine Father of humanity. Here is the radical difference: here is the parting of the ways.

EDWIN MARKHAM.

Turning now to what Swedenborg teaches, we find that he not only gives us clear descriptions of the phenomena of the spiritual world in its threefold division into heaven, hell, and the intermediate state—the world of spirits,—but he gives us the philosophy basic to the understanding of the phenomena of that world. That world is an actual and substantial world, prior to and of a superior order to the material world. Instead of its forms and substances depending on the substances and forms of the material world as Raymond states, the reverse is the case. The origin of material forms is from the spiritual; the soul gives form to the body; not the reverse. Raymond makes the decay of a flower here the cause of the formation of a flower there; our rotting clothes, he says, are necessary to the production of beautiful clothes there,—a statement than which nothing could be more absurd. Surely Raymond is environed with uninformed and unphilosophical spirits,—not a source whence instruction should come to us. Swedenborg, while showing clearly the actual and substantial nature of the spiritual world, also shows that all the details of one's surroundings in that world are exact correspondences of the thoughts, affections and characters of the inhabitants. The objects there are Divine creations, formed to picture forth to view the personal qualities of the people. To live in a

brick house would indicate a type of mind dominated by false principles; but a *stone* mansion would be an exact representation of a mind founded on the rock of truth. We venture to affirm that the spirit giving forth the absurdities which Sir Oliver himself characterizes as "nonsense" was not his son Raymond, but some personating spirit who was imposing on his credulity.

One reason for this opinion is that when one passes at death into the other world, he comes into clearer light; he is instructed by the wise; a clearer understanding is developed. And we express the belief that if Sir Oliver could be brought personally and directly into living association with Raymond in the spiritual world without a medium intervening, he would find a much more intelligent person than Raymond was a few months before in Flanders.

One of the striking things of mediumship is the contradictory opinions expressed concerning Christ. By some he is called a medium, or an ordinary personality; others call him a Master; still others acknowledge His Divine nature, but this view is comparatively rare among spiritualists.

When Raymond was asked if he had seen Christ, he replied:

> Father I shall see him presently. It is not time yet. I am not ready. But I know he lives, and I know he comes here. All the sad ones see him, if no one else can help them. Paul has seen him. You see he had such a lot of pain, poor chap. I am not expecting to see him yet, father. I shall love to when it's time. (P. 207.)

On page 260 there is another reference to Christ, where Raymond speaks in a similar way,—not having seen Him, —conscious of His presence; but he manifests a reluctance to continue on the subject. How meagre the idea of Christ here given, whom Swedenborg reveals as the God of heaven and earth! If we turn to Swedenborg, we find him stating that instruction is given to new-comers on the great themes of the Lord and the constitution and nature of the spiritual world; so that the ignorance and the erroneous views expressed by Raymond through the mediums do not truly

represent the state and condition such a trained youth would be in after several months in the spiritual world. Sir Oliver recognizes that the notions of the medium dominate to some extent in the communications; and he warns against certain books which mediums read and from which they derive erroneous views.

One of the surprising things connected with psychical research is, that learned scientific and highly intellectual men are content year after year to wade through the immense mass of chaff to find a grain of wheat here and there in the mediumistic utterances. As we have already shown, Swedenborg gives abundant reasons why this mode of attaining knowledge concerning the spiritual world is so unreliable.

Another subject spoken of by Raymond is the resurrection. He seems much opposed to cremation. He says, "We have terrible trouble over people who are cremated too soon —they should not be cremated until seven days" (pp. 195-196). Swedenborg says the spirit is fully separated from the body on the third day. After that, burial, cremation, etc., do not concern the spirit. Raymond says: "When anybody's blown to pieces, it takes some time for the spirit-body to complete itself, to gather itself all in, and to be complete." Swedenborg teaches that in cases of violent death the spirit rises immediately, and is intact. In regard to the manner of separation of the spirit from the body we are told by Raymond that spirit-doctors help the spirit out of the body. At the time of this communication the medium explained:

> He doesn't mean that a spirit-body comes out of its own body [i. e. the material body], but an essence comes out, he says, and goes into the other body which is being prepared. Oozes, he says, like a string. String, that's what he says. Then it seems to shape itself, or something meets it and shapes round it. Like as if they met and went together, and formed a duplicate of the body left behind. It's all very interesting. (P. 196.)

Sir Oliver appends a note to this statement as follows:

> I confess that I think Feda [the control] may have got a great deal of this, perhaps all of it, from people who have read or writ-

ten some of the books referred to in my introductory remarks. But inasmuch as her other utterances are often evidential, I feel that I have no right to pick and choose; *especially as I know nothing about it, one way or the other.* (P. 196.)

Swedenborg shows that the spirit of man is in the body while he lives in the world. It is in the human form. It can act and be conscious as a spirit in the spiritual body even while living and conscious on earth, as was the case with some of the prophets and the disciples; and especially in the case of Swedenborg himself. At death the spirit does not ooze out like a string; it is not separated and helped out by spirit-doctors. The Lord alone by His Divine power separates the human spirit from the material body; and man, passing as through sleep, wakes at length to full consciousness in the spiritual world, not knowing at first that he is not in the natural world. (See "Heaven and Hell," nn. 432-452, "Arcana Cœlestia," nn. 168-189, 314-319.)

We have given enough instances to show the unreliability of the mediumistic messages purporting to come from Raymond. Sir Oliver himself throws discredit on some of them, and ascribes them to the medium or to the control. He believes them to be a mixture of falsifications and truths. Psychical researchers uniformly teach that the great mass of mediumistic communications are chaff from which a few grains of wheat can possibly be gathered. We raise the question, Why not go to Swedenborg directly as a seer of the first order? According to his own claim, he was a Divinely authorized agent to reveal without error and deceit the nature of the spiritual world, the life after death, and the spiritual sense of the Word of God; a Divine philosophy of eternal life. After explaining that the Scriptures have a spiritual sense within the literal sense like the soul in the body, in the opening chapter of the "Arcana Cœlestia," he says:

But that such is the case, it is impossible for any mortal to know, except from the Lord: wherefore it is expedient here to premise, that of the Lord's Divine Mercy it has been granted me now for several years to be constantly and uninterruptedly in the

fellowship of spirits and angels, to hear them speak, and in turn to speak with them; hence it has been granted me to hear and see astonishing things which are in another life, which have never come to the knowledge of any man, nor into his idea. I have there been instructed concerning different kinds of spirits; concerning the state of souls after death; concerning hell, or the lamentable state of the unfaithful; concerning heaven, or the most happy state of the faithful; especially concerning the doctrine of faith which is acknowledged in the universal heaven. (N. 5.)

JOHN WHITEHEAD.

EDITORIAL DEPARTMENT

OUR COUNTRY AND THE WAR

April 6, at 3 o'clock in the morning, the House of Representatives of the United States, by a vote of 373 to 50, confirmed the action of the Senate, of two days previous, declaring that a "state of war exists" between Germany and our own country. Soon after noon on the same day the President signed his name to the document, and the war which "has thus been thrust upon the United States" by the Government of Germany — the Prussian autocracy — was formally entered upon.

Two years and a half ago, when this great European war began, we felt it our duty to support the President of the United States in response to his appeal to the people and to the press to maintain an attitude of neutrality. It seemed to be the only sensible and right thing for us to do then; for the war at the beginning seemed to come as a culmination, and final ultimation, of the diplomatic struggles which had been going on for generations among the nations of Europe to secure ascendancy over one another in domain and in commercial power and progress, — especially in relation to the East, by the control of the Bosphorus and the projected Bagdad Railway. Each of the belligerent nations declared that it was forced into the war by the necessity of self-defence; and by this we understood, the defence of its political and commercial interests. And as we had no relation to these quarrels, neutrality seemed to be our duty, although we looked on with sorrow and with sympathy for the sufferers, especially the women and children, and promptly organized relief work for them.

The writings of von Bernhardi, Nietzsche, and Treitschke we could not take quite seriously at first, — they seemed so

utterly inconsistent with modern civilization; but when with the invasion of Belgium came rumors of atrocities at Louvain, we were shocked and bewildered, and could not credit them. We felt that they must be immensely exaggerated, if not altogether distorted, by the frenzies of war. And then came the counter charges, that the Belgians had brought them upon themselves by first treating the wounded German soldiers with atrocious cruelty. We found ourselves unable to sit in judgment from a lack of reliable evidence. But the invasion at all of Belgium, a neutral and unoffending little country, seemed to many of us an outrage that ought to have been met by a prompt protest from all neutral nations; but here also came counter charges from the Germans, saying that the French had already been permitted to engage in unneutral acts, and that England had entered into an unneutral understanding with her; and again we felt obliged to suspend judgment and wait for more light. Then came the use of poisonous gases on the battlefields; but soon it appeared that both sides were resorting to them, and it was difficult to know which introduced this modern and scientific form of barbarity. Then the aerial attacks upon non-combatant England, killing and wounding inoffensive and unresisting women and children, seemed unnecessary, unaccountable, and unworthy of modern civilization. It was all the more difficult to reconcile with the boasted superiority of what was called "*kultur*," in German, which we had been associating with our own word "culture." Slowly we were forced to the conclusion that the two words, so similar in sound and springing from the same root, were diametrically opposite in practical usage; for by "culture" we mean cultivation of refinement, morality, nobility, and considerateness; but by "*kultur*" the Germans seem to mean the cultivation of efficiency in accomplishing their purposes by force, regardless of morality, brutally ignoring and trampling upon the rights of others.

Then came the sinking of the steamship *Lusitania* by a submarine, without warning, occasioning the loss of 1,153 of the 1,917 human lives on board. Of the victims of this crime 114 were American men, women, and children. A cry

of horror and indignation arose and swept over the United States, while a cry of rejoicing filled Germany, and the Kaiser had medals struck in honor of the submarine crew who perpetrated this fiendish act. It has been lately referred to as the beginning of " the state of war " which Germany has imposed upon our country. It put an end to a highly organized pro-German propaganda carried on by the emissaries of the Kaiser, so high did public aversion to such conduct run; and Dr. Bernhard Dernburg, who was at the head of it, was constrained to leave the country. William Jennings Bryan, the champion of the Pacifists, who seemed to be playing into the hands of Germany in the matter, was forced by President Wilson's firmness to resign from the Cabinet as Secretary of State.

From this time on to the final breaking off of diplomatic relations the real character of the German Government was gradually unveiled. The sad truth dawned upon the minds of Americans that such writings as those of von Bernhardi and Nietzsche are to be taken most seriously as representing the real attitude towards the rest of the world into which the German mind has been molded for a century, if not for centuries. Von Bernhardi goes back to Luther for a justification of his ideas of the usefulness and necessity of war; and there also in the falsities associated with the dogma of the vicarious atonement we may well look for the seeds of the present lofty pretensions, that it is the Divine destiny of Germany to conquer and rule the world. The doctrine that war is a biological necessity, and must be carried on as frightfully as possible as the shortest and surest path to victorious peace, is used to excuse and justify the violating of women and the massacre of children and the aged. But even this barbarous doctrine would have to be stretched a good deal to justify the deportation of non-combatant Belgians into practical slavery in Germany. Hence the denial, and the attempt to lead neutral nations to believe that it was not that, but a merciful arrangement to give employment to the unemployed. The American people could not be thus deceived longer. They had learned the lessons of

German duplicity, and sent a vehement protest across the sea in behalf of that little nation of wronged and downtrodden heroes. And now, failing in this, they have heard of the same kind of deportation of young Frenchmen, and of the French young women borne away into "white slavery," and of the needless devastation of the country left by the retreating army of the Teutons, with disgust for a nation of whom we have learned to expect nothing less, just as such things are to be expected of the Turks with whom they are allied. Seeking alliance with what is evil everywhere, and with what can be stirred up by wily intrigue to injure the enemy; and filling all lands with spies to search out every weakness, and every evil that can be incited to insurrection, as if all in due time were to be forced into the relation of enemies, is now understood to belong to German ideals of efficiency, *kultur*, and world conquest. The realization of this came gradually, as persons connected with the German and Austrian legations were discovered, engaged in such activities contrary to their obligations of international diplomatic honor; until finally it was driven home to us with a shock when President Wilson disclosed Secretary Zimmermann's plot, operated through his legation in our own country, to join the German reservists on this side of the Atlantic with Mexico and Japan to make war upon us, and if successful to partition the United States among them. And Zimmermann himself unblushingly acknowledged it as nothing wrong or dishonorable; and the newspapers of Germany saw nothing to object to in it except being "found out."

In view of all these unveilings the breaking off of diplomatic relations brought a feeling of relief. And when the German embassy left our shores we felt that a lurking menace had been removed from our midst. The plan of armed neutrality was foreseen to be impossible, for Germany had already been making war upon us in hidden and treacherous ways for a long time. Facing the fact could no longer be delayed. Indeed, it was far better to face the enemy frankly. For the "ruthless submarine warfare" now renewed upon us, and upon the whole world, was but the outward manifesta-

tion of the deeper, more hidden and treacherous, warfare upon our ideals, and upon the ideals of all liberty-loving peoples. Here, again, Germany made pretensions which were utterly false and deceiving; for as the Kaiser had posed as the great champion of peace while building the most frightful war-machine ever in the world, so he claimed that Germany had essentially the most democratic government on earth, when in fact fourteen votes in the upper legislative branch, the *Bundesrath*, can defeat an amendment to the Constitution, and its members are *appointed*, not elected. Seventeen — enough to defeat any such measure — out of fifty-eight are appointed by the Kaiser himself acting as King of Prussia, and the others by the heads of the other German states. And in the elections to the *Reichstag* a complicated, unjust, borough-system exists; for instance, twelve districts with 170,000 voters elect as many members as twelve other districts with 1,900,000 voters. Is it not a wonder that the *Reichstag* ever dares to be anything but an echo of the imperial will? And with regard to the recent birth of the Democracy in Russia, what a friend to the people the Kaiser and his spies were, and how glad they must have been at the downfall of his cousin, the Czar! No, Russia was not a democracy under the Czar; and she would not have been on the democratic side of the war, and she would not have continued on it, if the Czar had not been overpowered by the spirit of the people, as the revolution has shown. And Germany is not a democracy, but an autocracy of the strongest type. Her war is against the ideals of democracy, and has been from the beginning. It is against the progress of human freedom, justice, and righteousness. Hence, in the realm of spirit, it has been a war against us, and against every democracy, from the beginning, and will be to the end. Under the Divine Providence our country has been led gradually to see it, and the President has come gradually to see it with the people, and under Divine guidance, and with Divine help, he has been enabled to express it wonderfully well for the people. Not for ourselves, then, but for the Lord and all the world, — not on account of the " ruthless submarine warfare " and the sinking

of our ships and the killing of our citizens only, are we engaging in it, but on account of such treatment of other neutral nations also; aye, more than this, it is on account of the ruthless assault upon human rights and liberties, for which our fathers fought and suffered, sacrificed and died; it is on account of that which we as a nation cherish most sacredly, and for which we especially stand among the nations of the earth as a champion. On account of all this our President has asked Congress to declare that a state of war exists; and Congress has declared it; and a mighty voice has gone up from the people, saying, Amen.

In the eyes of a New-Churchman all this appears like the advancing steps of a great judgment due to the Second Coming of the Lord. By the revelation of His truths the evils of the world are made to appear in their own light, frightful beyond endurance. They are evils which exist in every nation and every human heart, which tempt and endeavor to destroy, which rise up against freedom and justice in every quarrel of individuals and of classes. How much depends upon whether the evils prevail or not! In this great world-temptation-trial we feel that our country is being led to champion the right side, and we are confirmed in this by the enthusiasm with which the President's declarations of unselfish motives have been received. It is a pleasure to refer to some of them, they are so noble. We read:

> While we do these things, these deeply momentous things, let us be very clear and make very clear to all the world what our motives and our objects are. . . . Our object now [as in the past], is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up amongst the really free and self-governed peoples of the world such a concert of purposes and of action as will henceforth insure the observance of those principles.
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> We are accepting this challenge of hostile purpose because we know that in such a government, following such methods, we can never have a friend; and that in the presence of its organized power, always lying in wait to accomplish we know not what purpose, there can be no assured security for the democratic governments of the world.
>
> We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of the nations can make them.

H. CLINTON HAY.

GERMANY'S MISTAKE

It has appeared to many from the first, and it has been commonly asserted, that Germany even at the outset was actually the enemy of mankind. The present situation goes far to establish this view, but how this has come to be the obvious fact is a question of crucial importance.

A rapid survey will lead us to the point of view which this paper will undertake to set forth. First of all, certain philosophical ideas, which have been propagated among the Germans for several generations, have poisoned the minds and vitiated the morals of at least a considerable part of the German people. German Romanticism, an offshoot of Kantian subjectivism, led to an exaggerated feeling and conception of self-importance, a conception which is well worked out in Fichte's essay "On the Scholar." In this little essay, we find the seeds of all the subsequent developments of German political philosophy, especially the idea of German superiority and of the German duty to impose its will upon the world. With this goes the doctrine of state sovereignty, that the state is the supreme individual, that its will is the supreme law, and that it is the duty of the state, especially the state of highest worth and greatest power, to enforce its will against all opposition, whether from within or from without. The fact that this theory of the state is embodied in the person of the Kaiser, who claims to rule by Divine right and to wear his crown by the special act of Divine grace, not only makes the German state an absolute monarchy, but makes its monarch the ruler by Divine right of all the nations of the earth. In this light we interpret the Kaiser's peace professions; the kind of peace which he has in view is the peace which proceeds from his will, and which he must maintain by his power.

It is needless, on this occasion, to recite the evidence and the particulars of this philosophy and its development. It has been done at some length in former numbers of the Review in the articles entitled "Scholars as War Makers" (Jan., 1915), and "The Final Overthrow of the Dragon" (April, 1916).

With these sentiments, ideas, and theories, Germany has anxiously watched her growth in industries and in population, and has felt an increasingly pressing need of territorial expansion. Quite naturally she cast her glance along the route through the Balkans into Asia Minor; and the Bagdad railroad was proposed and undertaken, in fulfilment of a dream of expanding greatness. She forthwith began to look upon her powerful neighbors, especially England and Russia, as hindrances and menaces, as planning and preparing not only restraint and restriction, but even her destruction. She thus pictured herself encircled by hostile nations, jealous of her superiority, in constant dread of her power, and determined to defeat her ambitions and in the end to crush her.

Whatever truth there may have been in these views, it is the fact, ominous and notorious, that the German people through several generations were indoctrinated with them by systematic propaganda. The inevitable effect was to create a national consciousness imbued with hate and contempt of all other nations. The present war is only the anticipated result of cherishing and promoting purposes of dominion, with the accompanying feelings of enmity and distrust and suspicion.

Accordingly, we are prepared to trace in this fatal policy the operation of a familiar and constant psychological law, a law of social intercommunication which like all human functions is liable to disastrous abuse and perversion. The law is, that we instinctively and by habit read our own mental states, our own feelings, thoughts and sentiments, into the behavior of others; that is, we, by perhaps psychological necessity, imagine the same experiences, the same motives and purposes, in others that we think we ourselves would have, if we were in their position and performed the same acts. This psychological law assumes a moral and spiritual character when we introduce the distinction between reading good and bad thoughts and feelings into others.

A close study of the German war propaganda shows that the leaders at least have been the victims of this vicious

habit. They have read their own states of mind into the neighboring nations — their own hostile intent, their own destructive purposes, and their own dominating spirit. In this morally and spiritually perverse and vicious act, they at one stroke made their neighbors appear as enemies, and made themselves really and actually the enemies of all the nations of the world as well as of their immediate neighbors.

It is just this morally and spiritually vicious and pernicious act that furnishes one of the mainsprings of war; and the progeny of this act figures in all justification of war. The justification of self-defense usually, if not, at least in the concrete, invariably, begins with this act.

If Germany had followed the fundamental law of neighborly conduct, which holds among individuals and is the basis of all friendly social intercourse; if she had given attention first to purifying her own motives and correcting her own faults, and had left it with confidence and good will to her neighbors to do the same for themselves, this war would not have occurred. If she had not been possessed and obsessed with the infernal and insane idea that her superiority made it her duty to impose her will and her modes of life upon all mankind, if she had been willing to live on terms of equality and sympathetic appreciation with her neighbors, she could have enjoyed all the blessings of peace; the English navy would not have disturbed her and the greed of colonies would not have tempted her. She would have avoided putting herself in the position of enemy of mankind; she would now be at peace with all the nations of the earth, instead of at war with most of them.

LEWIS F. HITE.

HELL AND THE PROBLEM OF EVIL.

THE doctrines of the New Church throw new light on the nature of evil and of hell; and for New-Churchmen the problem of evil ordinarily occasions little anxiety or perplexity. Nevertheless the problem remains, and must be worked out in the light of the doctrines by each one for himself.

Hell is one aspect of the problem; and it is very difficult to justify the existence and perpetuity of hell without justifying evil in general, and so making evil good, which is the same thing as to maintain that there is no such thing as evil. When we face the difficulties here presented, and survey its historical fortunes, it is not surprising to find that philosophical attempts to account for evil generally end in justifying it. Professor Royce's solution of the problem of evil is a notable instance of this. Any metaphysics which attempts to interpret the universe as a systematic whole finds evil a troublesome, if not irreconcilable, fact. As such it either refuses to enter the system or submits to a moral transformation.

The problem of evil is typically and acutely presented in the Christian doctrine of hell. In this doctrine the existence of hell is accounted for by the fact of freedom and its abuse. It is maintained that hell is the outcome of man's free choice, and that its perpetuity is necessitated by the finality of that choice. Both of these points have been questioned. Ever since the days of Socrates it has been maintained that a man never chooses evil, but always what at least seems to him to be good, the implication being that if he were sufficiently enlightened to see the real good, he would naturally and spontaneously choose it. This view is crystallized in the Socratic dictum, "Virtue is knowledge." The idea that the sufficient enlightment will come in due course, is one of the most persistent features of religious thought; and it is this idea that the Universalistic creed, the ultimate salvation of all men, is based upon. As a solution of the problem of evil this view is a manifest failure. It admits that hell is evil; and it is precisely the presence of evil at any stage that needs to be accounted for. The obvious fact of the existence of evil is not changed by saying that evil is an appearance; for on the same grounds, or at least in part similar grounds, it may be said that good is an appearance; and so the distinction between good and evil would disappear.

The problem of evil, when examined in the light of epistemological history, is seen to be an instance of vicious construction due to the intellectualistic habit of hypostatizing concepts.

If we stop thinking about evil in the abstract or as an entity, and think of evil men, we shall no longer ask about the origin of evil as if we were asking about the origin of atoms, but we shall ask about the origin of evil deeds and about how men become evil, and why they choose to remain evil. We answer this question in terms of the doctrine of abuse and perversion, a fundamental and characteristic doctrine of the New Church, and one which has not received its share of attention by New-Church people.

To ask about the origin of evil, is like asking for the origin of drunkenness or theft, as if they were self-existent, self-perpetuating germs or entities. The form of the question should be, not how and why did the first man sin, but how and why does any man sin? Or, if you please, how and why does any man for the first time get drunk, or smoke, or bet? The real problem is how and why men do any one, or all, of such things; and especially why they persist in doing them after being convinced by actual experience that they are evil.

When we approach the problem in this way, we find that we have to deal, not with a mass of abstract concepts which needs to be grasped and put in order, but with a highly complicated psychological and moral situation. In this case, as in all others, it is not the system of concepts that produces the situation; but, just the opposite, the situation produces the concepts, or rather the concepts are obtained from the situation. To return then to the situation, we ask, why does a man for the first time get drunk, take opium, smoke, lie, cheat, or do any one of the numberless things that human experience has shown to be harmful? Still more significantly, why does he persist in doing these things after he has discovered their harmfulness? It is too much a matter of common knowledge to need illustration, that the reasons why, for example, a man gets drunk the first time, or at any time, are various. In many, if not most cases, they are mainly social. He is invited or urged to drink by his companions; or he is influenced by the tone of frequent conversation and the stories, humorous and otherwise, about drinking. He is interested in experimenting for himself and getting this kind of experience; and the idea

of being an experienced component of the social group of drinkers attracts him. From this point of view, the origin of the evil practice or habit is, for the individual in question, social. It is from this point of view that the prohibition movement which is now worldwide has its moral justification. In the same category we may place smoking, tea drinking, card playing, reading trashy stories, the various luxurious habits, above all the habit of exploiting our neighbors, individually and collectively. All these vices proceed in large measure from social motives. Even such habits as lying, cheating, stealing, and other sins forbidden by the commandments, are strongly social in their motives.

But there are psychological as well as social forces that tend to produce evil deeds. For instance, a man may acquire the taste for alcoholic drinks, and he may learn to crave the pleasures of intoxication as such. Quite apart from social influences and incitements, these strictly personal, individually psychical, experiences may serve as actuating forces, motives. All such motives are traceable to elemental constituents of human nature. All human, if not all animal, functions and activities are promoted by the experience of pleasure, and they may be aroused by the anticipation of pleasure. With men, therefore, the pursuit of pleasure is an original and natural motive; and so pleasurable experiences are, in and of themselves, from the moral and spiritual point of view, neither good nor bad; certainly not in essence bad. They may attract and lead to evil deeds; but this is due, not to the mere fact of the pleasurable experience, but to the time, place, circumstances, and conditions of the experience. For example, a man may at one time, namely, when bitten by a snake, drink a pint of whiskey with good effects; but if he drinks a pint of champagne at a dinner party, his deed is in kind that of a common drunkard. It may be said, and it is often said, that the pursuit of pleasure for its own sake is evil. This is in fact one definition of what we mean by evil in the concrete. But in making this statement, a distinction must be noted between the kinds and degrees of pleasure. With this qualification we may say, as the Epicureans of old said and as all hedonists say, pleasure is in the

last analysis the highest and the only motive of human conduct. "For Thy pleasure they are created," is said of the Divine purpose and motive.

It is usual in this discussion to distinguish between pleasures of the moment and, in contrast, remote and rational pleasures; and especially between sensual pleasures on the one hand, and moral, intellectual, and spiritual pleasures on the other. But these distinctions, while obvious and important, are not *ipso facto* moral distinctions; they are rather psychological; and furthermore they hardly afford us a practical guide or a theoretical test.

The same may be said of selfishness, or self-satisfaction, as the mark of evil. Some form of satisfaction belongs to every kind and degree of achievement, and the satisfaction is an experience of the self. There is satisfaction, self-satisfaction, in self-denial, self-surrender, self-devotion to others. In fact the nature of the self is as complicated as the nature of pleasure.

It seems then that we must fall back on the principle of use and abuse, and say that any experience, pleasurable or otherwise, is good when properly used and bad when abused. According to this principle, the man becomes evil in the act of abuse, and the evil deed is precisely this act. Persistent and habitual abuse has as its result the evil disposition and character. Hell is nothing more than this evil disposition and character fully established as the habit of life, and perpetuated in the other world. So then the problem of evil is a question of abuse. But this is a topic for independent treatment.

LEWIS F. HITE.

SPECIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

As our last forms are going to press, a call has been issued by President Frank Mason North and Secretary Charles T. Macfarland of the Federal Council of the Churches of Christ in America, for a special meeting to

be held in Washington, D. C., Tuesday and Wednesday, May 8 and 9, to consider questions of importance to its constituency (thirty denominational bodies having eighteen million members) arising out of the entry of America into the world war.

In addition to the full membership of the Council, which includes several hundred leaders of the constituent religious bodies, the following organizations will be represented: The International Committee of the Young Men's Christian Associations; the National Board of the Young Women's Christian Associations; the American Bible Society; the Home Missions Council; the Foreign Missions Conference of North America; the Federation of the Women's Boards of Foreign Missions of the United States; the Council of Women for Home Missions; and the World Alliance for Promoting International Friendship through the Churches. Part of the sessions of the Federal Council will be executive, and part joint conferences with these related bodies.

The call asserts that the occasion is the most momentous the churches of America have ever had to face. Some of the objects of the Meeting are stated to be: To plan for the moral and religious welfare of the army and navy; to formulate Christian duties relative to the conservation of the economic, social, moral, and spiritual forces of the nation; and to plan and provide for works of mercy.

Much time will be devoted to prayer and conference during the two days of the Meeting, and as a result of such conference and prayer it is expected that there will be formulated a suitable message for the hour.

The Executive Committee of the Council makes earnest request that all Christians, of whatever affiliation, remember this special Meeting in their thoughts and in their prayers on May 8 and 9. The REVIEW heartily transmits this message to its readers.

B. A. WHITTEMORE.

CHANGES IN THE EDITORIAL BOARD

With the completion of this number of the REVIEW the undersigned completes his task as Managing Editor. He was elected to the Board of Editors by the Executive Committee of the Massachusetts Association in 1899. After serving ten years, on the retirement of the Rev. William H. Mayhew, he was elected Managing Editor. Now, after seven and a half years of service in that capacity, an increasing pressure of duties for the Boston Society makes it necessary for him to ask to be released. He is happy to announce that the Rev. Lewis F. Hite has been elected to succeed him, and the Rev. William F. Wunsch has been added to the editorial board.

H. CLINTON HAY.

BIBLICAL AND DOCTRINAL STUDIES

A MESSAGE OF THE NEW CHURCH.

THERE are four great messages of the New Church to the world, as there are four sides to the Holy City. Or it might be better to say, that there are messages of the New Church on four great fundamental planes. They are: the Scientific, the Philosophic, the Theologic, and the Religious.

The reader of Swedenborg who is not interested in his scientific works fails to realize the fact that the message given to the world by Swedenborg in his scientific works is a very comprehensive and helpful one. The student and the practitioner concerned with the brain and nervous diseases will find that the two volumes on the "Brain," edited by Rudolph Tafel, and supplied by him with parallel quotations from modern authorities, not only cover all the territory thus far satisfactorily investigated by modern science, but also open new vistas and new methods of observation and study. Only recently a group of physicians in New York, studying with a celebrated authority in that city, chose the "Ductless Glands" as a topic for the season's work. They used Swedenborg's "Animal Kingdom" as a text book, and found his elucidations on the ductless glands more satisfactory than much modern material. Here is a hitherto neglected message of the New Church to the world.

On the ground of philosophy, a New-Church writer has said:

> I found one sentence in Swedenborg that opened out the tangle of philosophy as no other sentence in any other philosopher. The idea is not only Swedenborg's own. It is unique in the history of philosophy. It is conveyed in the simple words, "Creation and Sustentation proceed from firsts by ultimates."

At first the sentence sounds unimportant. But when the student of philosophy finds that at bottom all the old philosophers prior to Swedenborg divided into two camps, one that maintained that life proceeds from above downward, and that ultimately matter is a condensation of spirit, the other, that life proceeds from below upward, and that ultimately spirit is a sublimation of matter, and that Swedenborg alone says that creation takes place at both ends simultaneously, the very simplicity of this adjustment of so complicated a subject charms him, and is the credential of its Divine origin.

A friend, a civic worker, recently wrote:

> I thoroughly and in full accept the sentence: "Preservation is continual creation," hence I hold that the citizens of a Republic should not shout, and refer to what the Fathers accomplished, and stop there; but should always be "on the job" that has come down to them from those Fathers, always with the fear of the results of indifference which is, and always was, the bane of popular government.

I quote these two as workers in fields widely separated, yet each one feeling that Swedenborg has given him a message, which he is transmitting for the help and use of the world. And this is true of the vast wealth of Swedenborg's philosophy — his doctrine of Degrees, his *Maximus Homo*, his concept of Dualism, of Trines, of Correspondence, of Substance and Form, the One-ness of God and the None-ness of Man, and so forth. His philosophy is to that of other philosophers as the ocean to a bucket.

On the ground of theology I need not pause. Our shelves groan with the weight of volumes, new and old, in which men who have received their sight tell what they see.

But on the ground of Religion I want to pause. Here we have the message *par excellence* of the New Church to the world. To me the revelation of the Internal Sense of the Word is a revelation, not only of the Second Coming of the Lord, but of the summarization of all religious experiences in all time. Take from thousands just one illustration and trace it through its evolutional steps. Take the sentence which refers to the Second Coming of the

Son of Man: "in the clouds of heaven with power and great glory." Trace the picture of the light and the cloud through a few of its broadly outlined symbol-stories:

First, The Pillar of Cloud and Flame. Note what the Divine Author says of it. It is first introduced as standing between Israel and Egypt in the Exodus, and it is dark toward Egypt and light toward Israel. This is one of the first of man's religious experiences, this distinguishing of the darkness of the natural man from the light of the spiritual man. What man does for himself is natural; for it is perfectly natural for man to do things for himself; what he does for and because of his neighbor is spiritual, no matter how great or how small the thing done may be. But self is no guide. It is a blind leader of the blind. Ultimately it falls into the ditch. And the message of the New Church to the world along this line is: "Learn to distinguish what is natural from what is spiritual."

The next step is the marvel of the Shechina. The cloud is there, it rests on the Tabernacle, and deep in the inmost recesses of that Tabernacle where only the high priest dare go, is the Shechina — the brilliant presence of the Lord. So man's next religious experience is the realization of the presence of the Lord. To some of us He is present in the vast historic drama of the world as a wondrous God-Man, who walked the shores of Galilee; to some of us He is the radiant spirit that shines from the eyes of a babe, and smiles on the lips of noble and pure and good men and women; to some He is present in the vastnesses of space and time — He whirls the globes about their suns and holds the ocean in its bed; to some He is present in the silences of the soul — in the deep stillnesses of contemplation and ecstacy; to some He is present in the gigantic upheavals of human society — in the obvious plan that has developed man from the caveman days to the days of the wireless telegraph. To every one, acknowledged or unacknowledged, revealed to consciousness or deep-buried in subconsciousness, He is a wondrous Presence — the Shechina between the cherubim.

Note that this second picture takes the first for granted, and advances it one step. Man realizes first that there is a difference between the natural and the spiritual. Next he realizes that the spiritual turns instinctively toward the Divine, the Shechina, and when this has come about, the natural turns readily toward the service of the neighbor, because of the presence of the Lord. This third picture is the wonderful event known as the "transfiguration." Again there is a cloud, and under it the trine of the disciples, — Peter, James and John, — and above it the mystic trinity of Jesus, Moses and Elias. And the face of the Savior shines as the sun and His raiment is white as the light. It is the light in the cloud. And the Voice says: "This is my beloved Son. Hear Him." Hearken to Him. Obey Him. And we learn to serve, to hold ourselves in readiness to serve.

Like tools that hang above the bench of the carpenter, we try to be polished and sharp, ready for service; so that when the door opens and the Son of the Carpenter, who builds Humanity, because He is the Architect of Souls, enters, and His eye glances down the line, we may tremble in quiet, lowly and humble anticipation: "Will He take me now? Lo, His hand is outstretched! It hovers near! Shall I be chosen?"

So the first message of the New Church to the world from the revelation of the Inner Word is: "Learn to know the outer and the inner." The second is: "Realize the Presence of the Divine." And the third: "Prepare for and through service. Let your loins be girded and your lights burning and ye yourselves as they who wait for their Lord, when He returns from the wedding: that when He comes and knocks ye may open to Him immediately."

ADOLPH ROEDER.

WHAT IS SEEING GOD?

WE have before us for consideration a subject of great importance and deep interest; and it would be well to begin by calling to mind the fact that Scripture assures us that we can see God; for, among other passages in the Bible, there appears the following: "Blessed are the pure in heart, for they shall see God" (Matt. v. 8).

However, some important questions arise in our minds when we consider the meaning of this assurance, and we ask ourselves: What is meant by seeing God? Why does our Lord limit the privilege of seeing God to the pure in heart? Whom would He call the pure in heart?

One meaning of the word "pure" is, of course, undefiled; implying that a moral life is the prerequisite for spiritual perception, and that if a mind is deliberately filled with sensual desires, and intentionally retains them, it will be found impossible to attain to that regenerate state which includes the highest degree of enlightenment of the mind, or "seeing God." A film or mist grows over the spiritual eyesight when the mind is constantly functioning towards the gratification of the senses instead of rising above them and functioning towards the internal kingdom of heaven. Such hearts do not see God; they see only evil everywhere. It is the negation and perversion of their birthright, of their God-given endowment.

Working with this meaning of the word "pure," we proceed to remove the defilement by having the will purified or cleansed by the operation of Divine Truth. The heart is always mentioned in Scripture as an emblem of the will; so to be pure in heart is to have a will purified from the defilement of evil by devotion to all that is good in life. An habitual desire, for example, to study God's Holy Word, will result in the continual practice of appropriating divine truths, which are the only effectual purifiers; and thus, by their means, we shall continually remove all impurity and evil more and more. A purified will is the result of the faithful uniting of truth with goodness of life.

A ceaseless yearning after purity caused Socrates to pour out his constant prayer: "I pray thee, O God, that I may be beautiful within." Two other quotations from the Bible may be added; one from the Psalms: "Create in me a clean heart, O God, and renew a right spirit within me"; the other from Proverbs: "Keep thy heart with all diligence, for out of it are the issues of life."

However, if we turn to the Greek text we find that conventionality has caused the translators to put a very narrowing limitation upon the rendering of the Greek work "*Catharos*." Both physical and mental purity are included in this word, but it also has a far wider meaning, e.g., unlimited, clear, open, free. *En catharo* means "in a clear, open space." *En catharo oikein* means "to live in the clear sunshine." In the Iliad, the word is used to denote a space clear of trees or obstructions. Let us then enlarge our Scriptural quotation as follows: "Blessed are they whose mental outlook has been so freed from limitation by clearing away conventional or traditional wrong-thinking, that, while rightly based on the doctrines of the Church as their starting point for thought, they recognize the Omnipresence of the Creative Spirit. Blessed are they who combine this double meaning of the word 'pure,' which is physical and mental chastity together with freedom from limitation, for they only shall see God."

Having answered two of our questions, let us turn to the third: What is meant by seeing God?

In considering this part of our subject, we shall find that believing in God is the first step towards seeing Him; and thereafter, by development of faith, we obtain a clearer and clearer view of Him. To be more explicit, by believing in Him, we first see Him by observing His Love, Wisdom and Power at work in the world around us. But, by the additional development of faith, there results a gradual awakening of our spiritual nature, so that we know things not after the outward form but after the Spirit.

In the "Doctrine of Life" we have these words: "They who believe in the Lord and do good from Him, are called

sons of light, and it is said that they shall see God." "Seeing God means believing in Him, or seeing Him by faith; for they who are in faith see God, for God is in faith" (Arcana Cœlestia, n. 3863).

To see is to perceive in the understanding. It means not only to behold a manifestation of the Lord in person, which is a blessed and glorious privilege, but also to see or apprehend the Lord's divine Truth by interior sight or perception. This is given to those only who apply all the truth they learn to the purification of the will and its affections, thus allowing it effectually to cleanse them from evils, by immediately incorporating it in the life and practice. This is the state and blessedness of the celestial man as to his understanding, or rather his perceptive faculty, as making a perfect one with his will. It is the seventh stage of man's regeneration or spiritual progress, which scarcely any one reaches, and wherein there opens up the highest degree of enlightenment of the mind.

We must begin by freeing ourselves from such a limited conception of "seeing God" as Augustine had when he exclaimed: "O my God, let me see Thee, and if to see Thee is to die, let me die that I may see Thee." To such a request there can be but one answer: "There shall no man see me and live." Such is the weakness of man, that if God should display all His glory to him in an assumed external shape, it would overwhelm and destroy him. Remember the request of Moses, "I beseech thee, shew me thy glory." God replies to him: "I will make all my goodness pass before thee." He should have a sudden transient view of God's glory. God would proclaim His name, which would be given as a signal of His presence to which Moses should attend; but God's face he could not see.

So we are promised that by freeing ourselves from such a limited conception as that of seeing God as an objective form with the eyes of our body, we shall see Him in His glorious creation by close observation and by believing in Him. St. Paul's words are entirely in agreement with this promise: "The invisible things of Him from the creation

of the world are clearly seen, being understood by the things that are made" (Romans i, 20).

As we are approaching gradually to the more practical side of our subject, it might be well to recall the fact that Plotinus, one of the greatest philosophers of the past, says that the soul of man is seen to proceed as far as to plants, for after a certain manner it proceeds into them, because that which is in plants is derived from the soul of man. Swedenborg tells us that the soul of man derives its origin from the First Aura, and the soul of animals from the Second Aura; also that animals and plants have the same origin, and thus the same soul, the difference being only in the forms into which the influx flows. This is mentioned to show the connection between man, animals and plants, for it will be seen that the fact has a practical bearing upon our subject. A full consideration of the connection cannot be given here, for the question is one of too much importance to be treated adequately in a few words. Swedenborg has much to say on these points in his "Economy of the Animal Kingdom"; also in "Apocalypse Explained," nn. 1196–1228.

Thomas Aquinas says that it is natural to man to attain to intellectual truths through sensible objects, because all our knowledge originates from sense. Hence in Holy Scripture spiritual truths are fittingly taught under the likeness of material things. Dionysius says:

"We cannot be enlightened by the Divine rays except they be hidden within the covering of many sacred veils. It is also befitting that spiritual truths be expounded by figures taken from material things."

Believing in God, then, let us try to understand Him, and to see Him by observing the operation of His Power in the world around us; and let us begin with the grossest material things, ascending upwards in our observations.

Dr. Chunder Bose, of Calcutta, India, demonstrated that a bar of iron was fully as sensitive as the human body. He has proved that all metals manifest a state resembling sleep; that they become tired, can be stimulated or weak-

ened, suffer from extreme heat and cold, can be brought under the influence of drugs and intoxicants, and can be killed. This great scientist noted a remarkable fact, namely, that the very poisons that kill the metals are themselves alive and may be killed.

Leaving the metals, we go to this same scientist for information in regard to plants. During one of his demonstrations, he brought a large audience of men and women to tears by showing the similarity of the effects of temperature and poisons upon plants as upon animal tissue. Mrs. Annie Besant, who witnessed some of these experiments in Calcutta, says:

"There is something pathetic in seeing the way in which the tiny spot of light which records the pulses in the plant, travels in ever weaker and weaker curves, when the plant is under the influence of poison, then falls into a final desparing straight line, and — stops. One feels as though a murder has been committed, as indeed it has."

When a boy, going to school, nearly all my spare time was taken up with the plants and flowers in our garden in Bombay. In the center of our garden was a fountain, the water in which at times would overflow and fall into a circular groove at the base. Around this fountain was a pathway separating the flowers and vegetables from the water. During one hot season, when there had been no rain for several days, a pumpkin vine would insist upon crossing the path towards the fountain. After removing it from the pathway a few times, we one day noticed that it had reached the circular groove at the base of the fountain. We determined to watch the vine closely, and were filled with a peculiar feeling almost of awe and reverence to see it give upward jerks in its effort to get over the groove. A day or two after this we found it had bent over the groove, and dipped itself in the water.

Among many other peculiar plants in India, we have one which is found all over the land, and which the British call "Touch-me-not," because its leaves shrivel up when they are touched.

There is a plant called the Venus' fly-trap, the leaves of which contain a sweet juice. When an insect, attracted by the juice, alights on a leaf, three extremely sensitive hairs give the plant notice that the insect is touching them. The leaves then fold upon each other and enclose the insect.

A newly-discovered carnivorous plant growing on the shores of Lake Nicaragua, entwines its sticky bands or branches around animals till the skin is chafed to the bleeding point. The branches, which are without leaves, are flexible, black and polished, and secrete a viscid fluid.

Still more remarkable, perhaps, are those insect-eating plants which are able to distinguish between nitrogenous and non-nitrogenous food, accepting the one and rejecting the other.

We have paused for a time on this branch of our subject in order to understand how God is seen, for we must realize the Divine Hand at work in all these visible forms in our world. On all sides of us we may see this constant and steady urge and pressure behind living forces, and behind inorganic forms as well, always a manifestation of Energy and Power and Sensitiveness.

Having considered how God is seen in the world around us, let us go higher, where we obtain a closer and closer view of Him by the gradual development of faith and the awakening of the spiritual nature, when there follows a deeper intuitional apprehension of Divine Truth, illuminating human perception and ideal. This closer view, this inward vision, implies knowing yourself and others after the spirit, and not after the flesh. As its tendency will be to uplift the human race, such a one will work for Him whom he loves and adores — the Lord. He will work for the coming of the Kingdom, when the Lord's will shall be done on earth as it is done in heaven. His real work and plans will be formulated in the silence, but put into practice in the outer world. Such a man will neither be dominated by the Occidental hustle and bustle, nor by the Oriental dream-life, but he will be a perfect blend of these two extremes. The two must go

together. The spiritual eye must be trained by seclusion, during those moments when you are alone, and all the attractions of the world are wholly shut out.

In the silence, we shall have gained much experience, which we must apply practically by going out into the world and associating with our fellows. By combining the silence with practice, we have love and life, and this is true religion; for love, from the very unselfishness of its nature, must ever have a yearning towards every one. There is one sign which tells us we are on the right path, and there are two keys which open the door. To know whether we see the right sign, let us ask ourselves the question: Do our hearts yearn, in sincere sympathy, to alleviate the sufferings of others? The two keys which we must have are obedience and service. Obey the Lord; serve men. Before we have gone far along this road, gleams of this Divine radiance which we have been seeking, will gleam upon us; fear and worry will fade away. We begin to know — to know, and to rest in peace.

One of the greatest mistakes that can be made is to assume that such a life is one of sorrow and misery. On the contrary, it is the cure for these all too common complaints. It is a life of joy and of blessedness. Of course, the world will not understand you; but shall we allow such a thought to stand in the way of our spiritual progress? We shall keep our eye single, so that our "whole body shall be full of light," refusing to go about with a sad and careworn countenance, as if the world rested upon our shoulders.

Here, then, we have reached the beginning of that spiritual awakening, which enables us to pierce the outward form and to see things as they really are. But does this privilege belong to us alone? Not at all. There are Parsees, Hindus, and Buddhists who dwell in the peace and blessedness of this inward vision, because they live their life fully up to the light they have. And they have uplifted their fellows and made the world better for having lived in it. They do now or shall hereafter acknowledge

and love the Lord, and shall sit down in the kingdom before many who have had greater opportunities to know the truth, but have not embraced them.

For a still closer and more exalted view in our desire to "see God," we recall the words of Jesus to His disciples: "He that hath seen me hath seen the Father." Through following the teachings of our Lord and Master, and coming into closer association with Him in love and life, we see the life of the body of Jesus, and not so much the body itself. Then we understand the epiphany — that journey through difficulties to the manger, under the drawing and guidance of Infinite Love, where we finally stand before the perfect manifestation of God. Then each pure and unclouded heart cries out: "In Jesus I see God."

Raising all our affections from earthly to heavenly and divine things, we shall be prepared to see Jesus in that manifestation of His glory, which was revealed to His chosen apostles on the Mount of Transfiguration, when their spiritual sight was opened. This was but a manifestation of a degree of the fullness of glory to which the Lord was advancing, and in which He afterwards appeared to John in Patmos.

There then dawns upon us the truth that there is One Life from God flowing into all men; that "In Him we live and move and have our being." Here is the one foundation for all unity and harmony. The realization of this glorious truth will banish war with all its horrors, also the rivalries of churches, religions, nations and people.

As we wish to be practical, let us ask ourselves: What does it all mean to us? What may we do in ourselves to further this state which we have been considering? For what has been said is not merely an opinion or creed to hold, but a life to live.

In the first place, we obtain a knowledge of the true relation of man to man, and of all to our Heavenly Father. Then there is the positive conviction of the constant presence of Infinite Divine Love. This will certainly lift us above the cares and vexations of the world. Again, the

very practice of our lives, the very peace of our souls, must be affected when we realize that within us there flows a Divine Life, which is only waiting for our recognition in order to be our abundant supply. If there is any one thought more than another which should fill us with intense enthusiasm to be all that it is His dear will that we should be, stimulating us to live after the spirit, and liberating us from the dominion of the senses, it is this: God has need of us; *He wants us to allow Him to work through us.* When we have realized this truth, when we have made this truth our own, it will alter for us the whole aspect of life.

Let us attain to the knowledge of the Lord's indwelling presence in ourselves. When we awake in the morning, we should recall His words: "I came not only that ye may have life, but that ye may have it more abundantly." It would be well to follow up this thought by offering the following petition: "Our Father, I pray that I may live throughout this day in constant remembrance of my true relation, as an individual, to Thee. May my conscious mind perceive that Thy spirit, Thy life flow within me, and that Thy thoughts can be my thoughts, and that Thou art seeking to manifest Thy love through me."

Being faithful to this attitude and practice day by day, we shall gradually see God more and more clearly. Then we shall involuntarily and habitually follow the advice of Edwin Arnold: —

> "Govern the lips as they were palace doors, the
> King within;
> Tranquil, and fair, and courteous be all words
> which from that presence win."

ASTLEY H. GUYLEE.

CURRENT LITERATURE

BOOKS ON THE WAR.

I. Diplomatic Background.*

When the war broke out it was difficult for many, indeed, for most of us, especially on this side of the Atlantic, to understand the causes of it. The one thing that was most conspicuous was the anxiety of each nation engaged in it to escape the blame for it. Each accused another of beginning it, and every one declared vehemently that it was fighting in self-defense; aye, for its very existence. Very soon it became evident that the assassination at Sarajevo, of the Archduke Franz Ferdinand and his wife, was not really the cause, but rather was simply made the occasion, of the war which has involved the whole world in its disasters, and now is sweeping our own country into the conflict. We felt the need then of a book, by some expert in international relations, which would set clearly before us the facts which brought upon mankind this terrible calamity. Dr. Seymour has given us a book of this kind. It goes back scarcely half a century, and out of a bewildering mass of details gathers up for us the main threads of the political transactions which finally culminated in the clash of arms that could not be averted. From the spiritual side we would say that such courses of selfishness pursued by nations in their relations to one another must inevitably result in war. But this is going back into the realm of real causes. Of course Dr. Seymour does not do that, but simply traces the history of the political conduct of the

* *Diplomatic Background of the War, 1870–1914.* By Charles Seymour, Ph.D., Assistant Professor of History in Yale College. New Haven: Yale University Press. 1916. 326 pp., 8vo. $2.50 net.

nations occasioned by the selfishness. The ambitious leadership of Bismarck, solidifying the German Empire under Prussian militarism, utilizing the results of the victorious war with France in 1871, making Alsace-Lorraine a buffer against France, and by cunning intrigue, if not double-dealing, setting Italy at loggerheads with her over the acquisition of Tunis, finally succeeded in forming the triple alliance of Germany, Austria, and Italy for defensive purposes. We read:

> By means of this alliance Bismarck began to exercise what was virtually a diplomatic mastery over Europe. Both French and German historians have agreed that with it the hegemony of Germany began; the military primacy secured by the war with France now became a political primacy. (P. 36.)

This ambition to be the dominating power of Europe, descended upon the young Emperor William II and his associates, filling Germany with the spirit of militarism to back up the diplomacy, by force if necessary, which was to make Germany the ruler of the world. The economic progress of Germany is described as marvelous, resulting in the efficiency for which Germany has become famous; but having for its ultimate purpose this consuming purpose, not only to surpass, but also to rule all nations. The reasons for this industrial and commercial success are discussed, and incidentally a definition of German *Kultur* is given, as " the application of a trained intelligence to the practical affairs of life " (p. 70). It is often said that this ambition to dominate is peculiar to the Prussian mind, and is not German; but the following extract indicates that this is a mistake:

> Foremost among the characteristics which account in some degree for the aspirations that began to take form at the beginning of the century is the German's belief in the destiny of his country. Since the days of Charlemagne he has been convinced that to him fell the mission of Rome in the ancient world: the spreading abroad of civilization and culture. From the early nineteenth century the idea of this mission has taken constantly stronger hold upon the German mind. " Not merely Alsace and Lorraine," wrote Heine, " but all France, Europe, and the whole world will be ours. Yes, the whole world will

be German. I have often thought of this mission, of this universal domination of Germany." "Germany has a particular task clearly indicated by Providence," wrote von Meisendorf; "she must pursue the accomplishment of the special mission which falls to her in the work of civilization." A study of the Kaiser's speeches leaves no doubt that he was penetrated with the idea of the German mission.

It is shown in this "Background of Diplomacy" that this idea of the German mission was the cause of the war. She seized upon the assassination at Sarajevo as an occasion for recovering what she had lost of hegemony since the days of Bismarck. We read:

The special conditions that had resulted from the Balkan Wars also seemed to call for some action that would rectify, from the German point of view, the settlement of 1913. German military prestige had suffered in the Turkish and Bulgarian defeats, and German diplomatic prestige had been lowered by the Treaty of Bukarest. The advantages won by Serbia were regarded in Germany as an affront to her ally, Austria, and as a victory for Russia. The fear of a great Slavic advance and of the annihilation of Teutonism by an inferior civilization was oppressing Germany. Furthermore, the commercial classes and the Pan-Germanists saw in the treaty of Bukarest the end of their plan of penetration into Mesopotamia and of a greater Germany extending from Hamburg to the Persian Gulf. For the execution of such a plan Germany must control the Balkans and the Dardanelles by means of Austria and Turkey. But the Balkan Wars had shaken Austrian influence in the peninsula, and the position of Turkey on the Straits was not one of strength. (Pp. 247–8.)

This shows us in what sense Germany believes that she is fighting for her existence in the present war — it is for her existence as the eventual ruler of the world. Plainly, then, this is the question to be settled by the war, namely, whether Germany has a right to rule the world or not. It may not be a question of the superiority of autocracy or of democracy, for German claims to be democratic already, and to be in the process of becoming so more and more by reforms of the franchise; but still she may cling to the idea that she is to rule the world for the world's own good. Dr. Seymour concludes with these words:

As to the moral justification for the uncompromising tone assumed by Germany in the crisis of 1914, a completely unbiased verdict can hardly

be rendered by our generation. Without question the extraordinary growth of German population and the resulting development of German industry forced a natural expansion of commerce and led to the demand for a protecting navy. It was inevitable, given the German mentality, which has been dominated by Prussia in recent years, that there should follow a demand for political influence in the world at large, proportionate to the commercial influence exercised by Germany.

The moral right of the German nation to such political influence can hardly be determined. The fact to remember, if we would explain to ourselves the origin of the conflict, is that the Germans sincerely believed that they, as well as the nations first in the field, had a right to world empire, and, if they were capable of seizing it, to supreme world empire. It was because political primacy on the Continent seemed the essential basis of Germany's world empire that she was determined to give the law to Europe in 1914, either by diplomacy or by war. (Pp. 286–7.)

The remarkable thing in all this is the absolute absence of Christian principles in the considerations of Germany about her relations to the rest of the world. And still more remarkable is the absolute absence of Christian feeling in her methods of carrying on the war which she has brought upon the world. In cruelty and infernal conduct she has gone beyond all the barbarisms of the past.

II. What is Coming?*

Mr. Wells' prophecies are much like the predictions of the Weather Bureau, — based on a consideration of existing conditions in the light of past experience. But the forecasts, while an interesting game of guessing, are not of great value. But the survey of existing conditions, and the discussion of how to improve them, is of real value. Incidentally the revelation of England's official inefficiency seems almost to justify Germany's contention that her day of world supremacy should now yield to Germany's; for Germany is efficient and now supremely capable, at least in her own opinion, of taking up the task of ruling the world for its own good. But Mr. Wells believes that this is one of the goods that is to come out of the frightful

* *What is Coming? A European Forecast.* By H. G. Wells, New York: The Macmillan Company. 1916. 294 pp., 12mo. $1.50.

evils of the War. England is rapidly learning and practising the lessons of efficiency which Germany is teaching. But Mr. Wells is no advocate of war that good may come of it. He begins by showing that practically the whole world ardently desires peace. He says:

> The writer, looking across the gulf of experience that separates us from 1914, recalls two pamphlets whose very titles are eloquent of this feeling — "The War That Will End War," and "The Peace of the World." Was the hope expressed in those phrases a dream? Is it already proven a dream? Or can we read between the lines of the war news, diplomatic deputations, threats and accusations, political wranglings and stories of hardships and cruelty that now fill our papers, anything that still justifies a hope that these bitter years of world sorrow are the darkness before the dawn of a better day for mankind? Let us handle this problem for a preliminary examination. (P. 9.)

He shows that "what is really being examined here is the power of human reason to prevail over passion — and certain other restraining and qualifying forces." But he reaches the conclusion that, while a United States of the world is desirable, and may ultimately come,

> Whatever appearances of separate sovereignties are kept up after the war, the practical outcome of the struggle is quite likely to be this: that there will be only three great world powers left — the anti-German allies, the allied Central Europeans, the Pan-Americans. And it is to be noted that whatever the constituents of these three powers may be, none of them is likely to be a monarchy. They may include monarchies, as England includes dukedoms, but they will be overriding alliances, not overriding rulers. (P. 25.)

But the sudden and unexpected emancipation of Russia now taking place, and the entrance of the United States into the struggle against Germany's brutality, quite upset Mr. Wells' calculations, and hasten by generations the arger amalgamation of powers that be sees to be desirable.l He looks upon the emancipation of the Central European nations from the domination of Hohenzollerns and Prussianism as the greatest blessing that can come to the world; but he dares not hope for it for years — apparently half a century. But now, with Russia a democracy rapidly rising into her new-found powers of freedom, and allied with the two great democracies of France and the United States,

and with democratic England, we may hope that the time is rapidly drawing near.

Mr. Wells expects Germany and her allies to be exhausted by the War much more rapidly than her enemies; Bulgaria will weaken first, and fall out of the combat; and Turkey will be beaten before the end. The present course of events seems to justify him in this view. The higher and higher cost of living the world over is but the levying of the cost of the war upon the nations; economic reconstruction upon national lines must follow. This will mean more and more government control of industries for the good of the whole people. It may not be under that name, but it will be a distinct advance of scientific socialism. It is shown also how the part that women have had to take in the work of the world on account of the War has advanced their freedom and equality in relation to men in a way that can never be undone. Universal suffrage must be the result. Already this is proving true in the new republic of Russia and in the complete revolution of the position taken by the British Parliament. Reasons are given for thinking that Islam will be the great power to civilize Asia and Africa rather than Christianity. A startling quotation follows:

> A few words of digression upon the future of Islam may not be out of place here. The idea of a militant Christendom has vanished from the world. The last pretensions of Christian propaganda have been buried in the Balkan trenches. A unification of Africa under Latin auspices carries with it now no threat of missionary invasion. Africa will be a fair field for all religions, and the religion to which the negro will take will be the religion that best suits his needs. That religion, we are told by nearly every one who has a right to speak upon such questions, is Islam, and its natural propagandist is the Arab. (P. 248.)

A plea for the value of Arabic culture, which has been strangely overlooked, follows. And in this connection England's neglect of her opportunity to build up a free and friendly confederation of states in India, suited to the character of the people, is noticed, with the following allusion to the United States of America:

The pattern of the United States, in which the procedure is first the annexation of "territories" and then their elevation to the rank of "states," must, with of course far more difficulty and complication, be the pattern for the "empires" of today — so far as they are regions of alien populations. . . . And so the discussion of the future of the overseas "empires" brings us again to the same realization to which the discussion of nearly every great issue arising out of this war has pointed, the realization of the imperative necessity of some great council or conference, some permanent overriding body, call it what you will, that will deal with things more broadly than any "nationalism" or "patriotic imperialism" can possibly do. That body must come into human affairs. Upon the courage and imagination of living statesmen it depends whether it will come simply and directly into concrete reality or whether it will come slowly through, it may be, centuries of blood and blundering from such phantom anticipations as this, anticipations that now haunt the thoughts of all politically-minded men. (Pp. 261–2.)

Mr. Wells looks to the United States for world leadership in this great necessity, wondering if our statesmen can have the imagination, the vision, necessary for the task.

H. C. H.

"THE SPIRITUAL INTERPRETATION OF HISTORY."*

Books that help us maintain our optimism in the face of all the manifestations of the forces of Hell in the world, must be hailed with delight. Dean Shailer Mathews, of the Divinity School in the University of Chicago, in his "Spiritual Interpretation of History," has presented us with such a book, for which we owe him a debt of real gratitude. The volume consists of a series of six addresses that were the William Belden Noble Lectures of 1916. The scope of the little treatise is shown by the titles of the successive chapters, as follows: (1) The Limits within which the Spiritual Interpretation of History is Possible; (2) Spiritual Tendencies in History as a Whole; (3) The Substitution of Moral for Physical Control; (4) The

* *The Spiritual Interpretation of History.* By Shailer Mathews, A.M., D.D., LL.D. Cambridge: Harvard University Press. 1916. 237 pp., 12mo. $1.50. (William Belden Noble Lectures, 1916.)

Growing Recognition of the Worth of the Individual; (5) The Transformation of Rights into Justice; (6) The Spiritual Opportunity in a Period of Reconstruction. The book furnishes abundant evidence of the scholarship of the author in this field; and the footnotes constitute a useful bibliography for further reading along similar lines, if one is so inclined.

There have been many factors that have contributed to the process of human history. Authors who have dealt with these factors have usually been biassed by excessive attraction to one or another of the more mechanical ways of interpreting the process. These mechanical theories are given due weight by Dean Mathews; but they are shown to be subordinate to that theory which traces the workings of the Spirit of God in the process, and which shows that "might makes right" is no doctrine for the Christian. Whatever the incidental function of physical force in the process, and however potent such force may appear at times in shaping human history over periods of some duration, the evidence is increasing that in the long run "right makes might," and that the right will eventually be completely triumphant. If we would read history wisely, when dealing with any particular period we must not be forgetful of the perspective of the broad sweep of the entire historic process. In the sight of God a thousand years are but as a day; and after all, however rebellious His wayward children may be to His admonitions and instructions, this is God's world; and he who reads history aright can clearly see the directing hand of Deity in the progress through the ages. Such a reader will become convinced that the spiritual movement underlying the process, points us to the time when the ideals taught us by our Lord, ideals to which the higher natures of men everywhere respond, shall hold sway on earth, even though not to the same extent as in heaven. To read history in this way confirms us in our theism and in our religion.

In his opening chapters Dean Mathews makes clear that history cannot be interpreted from a single standpoint, but

that there are both personal and impersonal factors in it; and that in the course of time it tends to move away from the impersonal conditions imposed by geographic and economic forces, and progressively to manifest personal characteristics of a more and more positive character. This tendency in personal lines is three-fold, involving (1) the substitution of inner sanctions and inhibitions for outward authority based on force either manifestly human or professedly Divine, (2) the recognition of the worth of the individual as personal rather than as merely economic, and (3) the substitution through social action, itself increasingly democratic, of the giving of justice for the insistence upon rights. " In the course of the development of each of these spiritual values," he says in retrospect, " we saw the advance from physical to economic tensions give rise to customs which in turn proceeded onward toward free choice on the part of both individuals and groups, and of rational action in the light of more personal values." In short, there is abundant evidence that a process is at work, involving " psychic energy " directed by ideals. While many forces have been operating, there has been but one tendency, and that spiritual, affording all necessary grounds for rational optimism.

While the spiritual tendency can be traced throughout history, it has become especially manifest in the period since the Last Judgment took place in the spiritual world and a New Age in human history began. The tendency is becoming more and more Christian. Our author sums up this fact in the following words:

> He who really understands Jesus can see that his philosophy of life is corroborated by an inductive study of the actual progress of human experience. To give justive rather than to insist upon rights, to rely upon inner rather than outward moral control, to have every element of life expressive of the same spirit of love that God himself exhibits, and to regard love as not a desire to gain popular approval or even to get friends, but as a sacrificial determination to do to others as one would like to have others do to one's self — all this can be found as truly in any catholic reading of the facts of human history as in the words of Jesus. As has been repeatedly said, social evolution conditioned as it

is by the impersonal and economic world is yet superior to that world. It is a spiritual movement which, if it be prolonged, will bring the world under the sway of the ideals of Jesus himself. (P. 210.)

To those who read history in this way, more than to others, comes the call to make deliberate choice between living for self on the one hand, and becoming efficient factors in the spiritual process on the other. As our author puts it (in the concluding sentences of his book):

The makers of history in the grand manner will be those who, in the historical process which reveals the presence of a God immanent within itself, shall stand prepared to institutionalize their ideals in organizations which shall be the training school of the socially-minded. Such leaders will be the leaven of that better social order that shall make the world into the kingdom of brothers who, free spirits in the midst of physical forces and economic tensions, are the true children of God the Father Almighty. (P. 219.)

As a suggestion to young persons seeking to make choice of their life-work in accordance with the principles here set forth, Dean Mathews instances three great fields of endeavor: (1) the spiritualizing of the intellectual life of the times as represented by what has been called "modern thought," with all its negative aspects, due to a materialistic or an agnostic interpretation of fundamentals; (2) religious leadership in social reconstruction; and (3) foreign missions. With regard to the second field of labor here mentioned, we read (in language addressed especially to Christian clergymen):

The minister of the church today is something more than a private chaplain cooperatively sustained. He is in a true sense the successor of the Apostles organizing spiritually-minded men and women into collective spiritual forces. Never since the history of the church began has there been such opportunity for the evangelizing of the reconstructing forces of society as now.

History, after all, is a record of how folks act, and it is the business of a church to make the ideals of folk-action those of Jesus Christ. The minister should see that the future grows out of the present and that perhaps the largest contribution that he can make to international morality, to industrial disputes, and to the entire course of social evolution will be a group of men and women who share in his spiritual

enthusiasm and his confidence that Jesus has revealed how God is really at work in the world. . . . Here is its supreme social task: not to draw up programs, but to beget in men the sacrificial social-mindedness which God displays in Jesus Christ. (Pp. 213, 214.)

B. A. W.

"BACK TO CHRIST."*

In this book, Bishop Fiske undertakes to characterize what is perhaps the most significant religious movement of the present day.

This movement is of special interest to New-Churchmen, because it is to them a symptom of a religious condition which they ascribe to the New Age, the age of the Lord's Second Coming, — His coming in the power and great glory of the spiritual sense of His Word.

The book is a good specimen of reverent, simple, direct, statement of some of the pressing issues of modern Christianity. Being an Episcopalian, the author naturally lays great stress on the importance of the Church in the complete fulfilment of the Christian ideal; but he is none the less insistent on personal loyalty and devotion to Christ. As we should expect, his interest is, and his effort is, to direct the movement, "Back to Christ," through the Church and in the Church. This inevitably narrows his scope, and diverts his treatment from the general movement throughout the world, and especially in the more active and aggressive Evangelical denominations.

The book has a distinctly Episcopal flavor: there is much direct and simple eloquence of the kind often met with in the best Episcopal preaching; there is mental poise and a firm grasp of the problems of modern Christian life; but more than all, there is an unusually successful attempt to set forth the meaning of Christ's life and teachings in terms

* *Back to Christ:* The Wonder of His Life; the Romance of His Religion; Forgotten Truths of His Teaching; Some Practical Applications of His Gospel. By the Rt. Rev. Charles Fiske, D.D., LL.D. London and New York: Longmans, Green & Co. 1917. 216 pp, 12 mo. $1.00 net.

both of history and of personal experience. The theme "Back to Christ," the central theme of the book, is set in a large context, in which the Church and its social mission figure extensively.

Of the sixteen chapters, we select as characteristic and crucial: "Back to Christ," "The Old, Old Story," "The Old Gospel and the New Religion," and "The Last Word in Religion." The last two especially arouse our expectations. We ask, What is the last word in religion? and What is the New Religion? Reading these chapters with attentive curiosity, we rise with disappointment. According to our author, the last word in religion is furnished by the Apostle Peter's question and answer: "To whom shall we go? Thou hast the words of eternal life." To all the doubts and questions of the day, we must look for the answer in Christ. In Christ we find the power to overcome evil and to establish righteousness. We are thrown back on faith; but faith must have its grip on fact. In Jesus Christ we have the Divine fact. "Son of God, of the same substance with the Father — He came to reveal God and to assure us that, despite the mystery of evil, divine love still rules the world" (p. 94). "We know that God is love, because we know that Jesus Christ is love — and Christ is God. God, in the person of Jesus Christ, once walked this earth, and in his presence we believe and are sure" (p. 95). Thus far we are carried, but we look for more; we look for something more definite, some further exposition of this Divine nature of Christ. But we are turned aside to the assurance which Christ's resurrection gives of eternal life, of life after death.

But perhaps the "New Religion" is the religion based upon a new and fuller acknowledgment of the Lord Jesus Christ as God. Here again we are disappointed. The "New Religion" turns out to be a more complete social expression of religion, more work for the "Institutional Church." This in fact is the meaning of the book, and the meaning of "Back to Christ."

On the theme "Back to Christ" there are many sensible

remarks, and some penetrating and judicious criticism of former and present-day preaching; admirable, stimulating, and effective, as far as it goes, but still leaving us in suspense on the precise point of our interest, namely, the idea of Christ which this movement "Back to Christ" really has in view. Let us then run over some of the phrases which indicate how the author thinks of Christ.

In the chapter entiled "The Old, Old Story," we have an impressive and telling recital of the main features of the Gospel story. The attempt is to put us in the position and point of view of the disciples, and thus enable us to get the direct impressions which the disciples would naturally have received. Most earnestly it is affirmed that they must have felt the very presence of God. Listen to his words, much condensed but still faithfully reproduced: They had been taught about God by an object lesson. God had walked this earth of ours, and had shown Himself to men. God had made use of human nature as a vehicle through which to reveal His own character and to make His mind clear. That is what His disciples felt. They beheld His glory, that it was the very glory of God. They came to feel the infinite nearness of God in the love and labor of Jesus. If they would know God, they need but look at Him. He and the Father were one. He made claims that only God could make. He told them He was perfectly one with God. The prophets had told of a time to come when God should reveal Himself to the world. We know that God is love, because we know that Jesus Christ is love — and Christ is God.

It would be hard to find statements more direct, more definite, or more explicit in which to affirm belief in Christ as the one only God.

When we read such statements — and they are to be found not only in this author, but abundantly in the general body of current religious writings — we are apt, quite spontaneously, to think that the writers must have gotten their ideas from New-Church sources. In fact many of us take great satisfaction and pleasure in say-

ing quite positively and confidently that such writers have New-Church ideas and teach New-Church doctrine. But we should be cautious about coming to such a conclusion. There is evidently some unobserved point of difference, some line of divergence, otherwise it would be hard to explain the hostility and opposition the New-Church doctrines have met.

It is suggestive that this same language can be traced all the way back through Christian history; and this gives us a clue to the language of our author. Combatting the notion that Christ was a mere man, — even the best man the world has ever known, — the author goes on: It is only when we accept Christ as what the Christian Church has always proclaimed Him — very God of very God — that the truth of the story holds. "Very God of very God," — quite significantly, these are the precise words of the Athanasian creed, and it is plain, on careful reading, that the thought of this creed runs through the whole of the author's phraseology. This is clear for instance in the following: "When Jesus Christ was born, no new person entered into life; it was the same divine Person who had lived from all eternity with the Father, and now took to Himself another nature" (p. 21). They, the disciples, were convinced that "He was the Eternal Son of God" (p. 4). "I believe that He was the Son of God, of the same substance with the Father." Here we have the language of the Athanasian creed. In the light of such statements, it is plain what the author means when he says that Christ is God; he means that Christ is one of the Persons of the Trinity, that he pre-existed as God eternally alongside God the Father; and he never means to assert that Christ is God the Father, but that He is the eternally and only begotten Son of God the Father.

This is a doctrine of two Gods, not a doctrine of one God; it is traditional orthodoxy.

So then in spite of the agreement of language, the thought of our author is centuries long different from that of the New Church. To say with the Athanasian creed

that Christ is God, and the Son of God, and God from eternity, is immeasurably different from saying that He is the one only God, the Father incarnate.

With this case in mind, we should be very careful about accepting the close agreement of much of the language of current theology with our own language, as evidence of New-Church thought in the churches about us.

The real truth seems to be that a square issue between New-Church teaching and traditional theology has never been raised. When it is raised, we may look for the greatest theological battle of the ages.

L. F. H.

"THE SOCIAL PRINCIPLES OF JESUS."*

NEW-CHURCHMEN must rejoice that so much attention is now being paid to the teachings of Jesus Christ in relation to the problems of organized society. The movement is a recent one, and is gaining headway every day, with promise of great ultimate effect in the reconstruction of the social order. Such occasional books as were written along this line in past generations attracted but little attention; but of recent years a number of important volumes have been published, and have attained a wide circulation. They are a product of, and a promoter of, the new social awakening. In the past the Church has laid its stress upon the salvation of the souls of individuals. But there is now a growing consciousness that the salvation of the individuals of which society is composed is intimately bound up with the salvation of society itself; for the action of the individual upon society, and of society upon the individual, is reciprocal, and the health of the unit is more or less dependent upon the health of the whole. No wonder then that earnest men are turning their attention to the diseases of society as never before. From the Christian standpoint this interest is tending to revitalize the churches with a new spirit. Doctrinal

*_The Social Principles of Jesus._ By WALTER RAUSCHENBUSCH. New York: Association Press. 1916. 198 pp., 16mo. Cloth, 50c.

matters and theological principles based upon the teachings of Paul and later writers, are yielding place to the "Back to Christ" movement; and the life and sayings of our Lord and Savior are being studied with renewed zeal. The time for fundamental doctrinal reconstruction is not yet, since those who are promoting the movement for a world conference on questions concerning faith and order, still assert unshakable allegiance to the theology not of Christ but of the early Christian theologians, who erred so grievously in some matters. Perhaps, after the life and teachings of our Lord have been subjected to prolonged study from the standpoint of the new interest, the time for the reconsideration of fundamentals will be more opportune.

The awakening of interest in these lines has naturally given rise to the need of special guides to such study; and the little book before us, on "The Social Principles of Jesus," is one of the most notable of these. It was prepared primarily with a view to the needs of the voluntary study classes of young men and women in our colleges. The author—Professor Walter Rauschenbusch, of the Department of Church History in the Rochester Theological Seminary, well known by his books, "Christianity and the Social Crisis" (1907) and "Christianizing the Social Order" (1912)—has here produced a most valuable handbook for their assistance. In it he has attempted to formulate in simple statements "the fundamental convictions of Jesus about the social and ethical relations and duties of men." It presents important gospel passages for personal study, points out their bearing upon modern social problems, raises questions for consideration, and challenges its readers "to face the social convictions of Jesus and to make their own adjustments."

The book is divided into four parts, dealing respectively with (I) The Axiomatic Social Convictions of Jesus, (II) The Social Ideal of Jesus, (III) The Recalcitrant Social Forces, and (IV) Conquest by Conflict. Each part consists of three sections, and each section of seven gospel selections for daily reading during a week, each selection being accompanied by comment and questions, and each section culminating in a detailed study of the lessons involved in the passages of that sec-

tion, and concluding with many important questions for thought and discussion. The book is therefore a guide to the serious daily study of its subject through a period of three months. Would that every person interested in social betterment, whether professed Christian or not, might give this amount of time to the study! Such general consideration would produce momentous results in the near future. A statement of the author to this effect occurs in the final pages of the book, and reads as follows:

> If Christianity henceforth is to discharge its full energy in the regeneration of social life, it especially needs the allegiance of college men and women who have learned to understand to some degree the facts and laws of human society. The development of what is called "Social Christianity" or "the social gospel," is a fusion between the new understanding created by the social sciences, and the teachings and moral ideals of Christianity. This combination was inevitable; it has already registered social effects of the highest importance; if it can win the active minds of the present generation of college students, it will swing a part of the enormous organized forces of the Christian Church to bear on the social tasks of our American communities, and that will help to create the nobler America which we see by faith.

May the Lord speed the work such books aim to accomplish.

B. A. W.

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(*From the Author's Introduction, page 5.*)

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